the LUTHERAN

CHURCH LEADERS AT DES MOINES

ULPH opens church supply store in Iowa city

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10 CENTS

Better to Be Good

LOUD ANGRY VOICES caused me to leave my work hurriedly. I found my five-year-old "cowboy" heatedly arguing with his six-year-old girl friend.

"Please tell me what this is all about," I demanded.

"I want to be the good cowboy and Dinah won't let me," sobbed Bobby.

"But I want to be the good cowboy, too," complained Dinah.

PUZZLED, I ASKED, "Can't both of you be good cowboys?"

"No, Mommy, you don't understand," declared Bobby in an exasperated tone. "The good cowboy always shoots the bad cowboy. I've got a new gun and I want to be the good cowboy."

Trying to find a peaceful solution was difficult. The children's emotions were aroused and their moral ideas of "good" and "bad" were quite mixed up.

"How would you like to hear a story?" I asked with sudden inspiration. And I told them the story of David, who spared Saul's life although he could easily have killed the king who hated and feared him. Yet as David looked down at Saul, lying asleep at his feet, he said "God forbid that I should put forth my hand against God's anointed" and took only Saul's spear to prove that he had been there and had spared Saul's life.

WHEN THE STORY was over, the children had forgotten their quarrel. I too felt rested and ready to go on with my work. But best of all, David's noble example might provide some better ideas of what is "good" and "bad."

—ISOBEL LETTS

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COVER PICTURE: Iowa Synod President Alfred J. Beil, Board of Publication Secretary H. Torrey Walker and Dr. E. J. Weertz, pastor of St. John's Church, meet as the 10th church supply store is opened by the United Lutheran Publication House.

PACIFIC LUTHERAN
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THE CHURCH IN THE NEWS

Lutherans criticize U.S. refugee plan

Some U.S. Congressmen who put the finishing touches on the 1953 Refugee Relief bill were eager to keep homeless Europeans out of the United States. The Congress—in response to prodding from President Eisenhower—agreed to admit 214,000 refugees by Dec. 31, 1956, but tied up the procedure so tight that it may be next thing to impossible to get them in.

After careful study of the new refugee law, the National Lutheran Council executive committee expressed its unvarnished opinion this month. First point attacked is that individuals who are willing to promise a job and a home for a refugee family must keep the offer open no matter how long it takes the family to arrive. It may take a year to get through the governmental routine and actually reach the U.S.

Under the DP bill in effect from 1948 through 1951, an agency such as Lutheran Resettlement Service could give "blanket assurances" for the total number of sponsors on its list. If any sponsor found it necessary to change his mind about sheltering a DP family, the immigrants could be transferred by LRS to another sponsor.

Sponsors must now give proof of their financial standing as well as details about the job and housing guarantee. This "makes the assurance practically an affidavit," said a spokesman for the National Lutheran Council.

"Insuperable difficulties" for refugees

Point 2 in the National Lutheran Council criticism is that a refugee is required to prove he can return to the country he came from, in case U.S. immigration officials at any time decide he isn't desirable in the United States. A prospective immigrant faces "almost insuperable difficulties" in securing proof that he can return to the country he leaves when entering America, the NLC committee said.

A refugee who fled from an Iron Curtain country and had only temporary shelter in western Europe can't be expected to provide "a valid unexpired passport and certification that he will be readmitted into the country of his nationality or foreign residence," the Council committee pointed out.

Third NLC criticism of the new law is that it requires immigrants to provide a fully documented history of their lives during at least the two years immediately preceding their application for visas. "Nobody fleeing from the Communists can be expected to carry with him a load of documents," a National Lutheran Council spokesman asserted. This provision of the law practically excludes all refugees who came from behind the Iron Curtain in the last year or two.

Lutherans will do what they can

Although Lutheran leaders are skeptical about what can be accomplished in refugee resettlement under the new law, they agreed this month to put in operation on November 1 a new agency to aid the immigrants. Lutheran Resettlement Service, which aided 36,000 DPs in finding American homes, will be discontinued. A permanent Immigration Service will come into existence. Leader in the new agency will be Dr. Cordelia Cox, who directed the DP resettlement.

First assignment of the new Service to Immigrants will be to help resettle people who reach the U.S. under the provisions

of the 1953 Refugee Relief Act. It is probable that in this work the National Lutheran Council agency will co-operate with the Lutheran Church—Missouri Synod. Member churches of the Council are now being queried on whether they approve such co-operation which the Missouri Synod has proposed.

THE DOCTOR IS SMILING

Dr. D. R. Williams (right), a Lutheran medical missionary from India, has been giving heroic health service among 500,000 Bataks in Sumatra. In the large Simalungun district there is not a single hospital. Last month Dr. Williams saw blueprints of 50-bed hospital the Lutheran church is proposing to construct

Enough chaplains

Since fighting flared up along the 38th parallel in Korea in 1950, the U.S. armed forces have been chronically short of chaplains. Many World War II chaplains were called to leave their civilian pastorates and go back in uniform. Strenuous recruiting efforts were conducted among young pastors.

This month for the first time since June, 1950, the U.S. Armed Services had all chaplaincy vacancies filled. "The three chaplain corps (army, navy, air force) are not in a 'recruiting position' at present," said the Rev. Marion J. Creeger of the General Commission on Chaplains. "Every post at home and abroad has been filled."

The new situation results from a cutback in the armed forces since the Korean truce, plus success in denominational efforts to urge pastors to volunteer for chaplaincy service. The favorable situation won't last indefinitely. "Due to the rapid rotation of reserve chaplains, who serve 24 months at most, the services report that there will be a continuing number of vacancies coming open in the months ahead," Mr. Creeger stated.

Red threat on Lutheran mission doorstep

American missionaries in China had found out what happens when Communists get control. Most of the missionaries were imprisoned or sent home by the Reds.

This could happen in British Guiana, where a Lutheran mission has operated since 1743. This month a Communist plot to take over the little South American country was nipped by the British who sent warships into the Georgetown harbor, landed troops, and removed Prime Minister Cheddie Jagan and four cabinet ministers from office.

Dr. Earl S. Erb, executive secretary of the United Lutheran Church's Board of Foreign Missions, had been flying storm warnings in the Board's publications since Mr. Jagan's "People's Progressive Party" gained control of the government on

April 27. Under a new constitution the British permitted the Guianese a considerably increased amount of self-government. In the first election the Progressives got 18 of the 24 seats in the Assembly. "Newspapers have called the party 'Near Reds,' while some use the name 'Communist' in speaking of the party," Dr. Erb reported.

The British, in moving to overthrow the Jagan leadership this month, said the Progressives planned to turn the colony "into a totalitarian state subservient to Moscow." They have "shown by their acts and their speeches that they are prepared to go to any lengths, including violence, to turn British Guiana into a Communist state."

Jagan, an East Indian, studied dentistry in Chicago. He married an American, Janet Rosenberg, who shares in his political activity. She is said to have been a member of the Young Communist League in the U.S.

Mission has difficulty with India

Two United Lutheran missionaries who applied in February for permission to begin work in India have been refused entrance visas by the Nehru government. The missionaries are the Rev. David Hoh and Paul M. Youse.

Unfriendliness of the Indian government toward Christian missions has been increasing steadily. Three non-Lutheran missionaries have been expelled. Government spokesmen say they are willing to admit missionaries who are needed as physicians, teachers, or agricultural experts, but frown on pastors who come to convert Hindus to Christianity.

Finnish and Norwegian Lutheran missionaries have had as much difficulty as Americans this year in getting entry permits. The National Christian Council of India and the Andhra Evangelical Lutheran Church have asked government officials in New Delhi to reconsider the refusal to let Mr. Hoh and Mr. Youse begin work in the Andhra church.

WOMAN IN CHARGE OF CHURCH AFFAIRS

New government in Denmark last month named Mrs. Bodil Koch to direct church affairs for the cabinet. She is a theological school graduate and wife of Dr. Hal Koch, professor of church history in the University of Copenhagen

Want more work for women

There ought to be more women in top-level positions of leadership in American churches, the United Church Women agreed at their national assembly in Atlantic City this month.

The women don't have any "chips on their shoulders" and are not engaged in "any feminist crusade for rights," said Dr. Mary Ely Lyman. But, she pointed out, they do their share in gathering money in the congregations but are not represented "in any proportion to their number or their labor when the decisions are made as to how the money they raised is to be spent. They are not in the councils that chart the course of the church."

A majority of American denominations have few women in policy-making positions, said Mrs. Douglas Horton. At least three denominations (Episcopal, Presbyterian US, Reformed Church in America) do not permit women to be delegates in their national conventions. "Tradition supports the idea that men run the church, local, regional, and national," said Mrs. Horton. There is a trend toward a change in this situation, she added.

More protection for ULC parsonages

There was cheerful news last week from the United Lutheran Church's Board of Pensions. In 31 months of its operation of a "family protection plan" in which 1,813 pastors are enrolled, there have been only 19 deaths. Reserve money backing up in the fund makes possible an increase in payments, beginning Jan. 1, to families of pastors who die before age 51.

Church leaders knew there had been a weakness in the ULC plan for pension protection of widows and children of pastors who die at an early age. Pensions are fixed according to the amount accumulated through annual payments made to the fund by congregations and their pastors. If a pastor dies before this accumulation amounts to much, pension payments to his family are small (minimum is now $450 a year).

The "family protection plan" went into effect Jan. 1, 1951, especially to benefit families of pastors who fall short of the "three score years and ten" life expectancy. In case of the death of a pastor before age 61, his family receives an immediate cash payment of $3,000 (ages 61 through 65, $2,000 . . . 66 through 70, $1,000 . . . over 70, $500).

Low death rate among younger pastors warrants an increase in "family protection" benefits. Beginning Jan. 1, families of pastors who die under age 41 will receive $5,000 . . . under 51, $4,000. Payment on behalf of those in higher age brackets will not change, since the primary purpose of the plan is to aid the families of the younger pastors. The new schedule of benefits was approved Oct. 7 by the ULC Executive Board.

ULC Investing Fund ready for business

Any United Lutheran congregation, orphanage, or college with endowments or other funds to invest may now entrust its money to an official, church-sponsored agency. "The Common Investing Fund of the United Lutheran Church in America, Incorporated" came into existence Sept. 29 when incorporation papers were approved by the State of Maryland. Directors were elected by the ULC Executive Board on Oct. 8.

Boards and agencies of the United Lutheran Church and its constituent synods, as well as congregations and institutions of the church, will be invited to use the new corporation to cut down the risks of unskilled management of their investments. The ULC Fund is authorized to issue 2 million shares of stock at $1 each to church groups wishing to make investments. The Fund's earnings will be divided at regular intervals among the participating groups in proportion to the number of shares they hold.

The nine directors are Lutheran financiers active in banking or investment companies. Four are New Yorkers—Walter Ross, Fred Jorgensen, Paul I. Gulden, and Edmund Wagner (ULC treasurer). Four are Philadelphians—Charles J. Gable, William G. Semisch, John Repass, and Bertram M. Wilde. One is a Chicagoan, Gaylord J. Case.

No time for church

Laxity in church attendance on the part of top government officials was de-

plored by Dr. Edward Hughes Pruden, Baptist pastor in Washington.

He specifically exempted from his criticism President Eisenhower and former President Truman.

Dr. Pruden said, "I have been rather depressed over the number of public officials who have been active in church work at home but do so little to identify themselves with church life in the nation's capital."

Although several prominent legislators teach Sunday school and attend worship services faithfully in his own church, Dr. Pruden said, he was "afraid they constitute exceptional cases."

Many public figures "practically ignore the church," he said, "giving the impression that they are too occupied with their work to give time to the church."

Publicity for United Lutheran Church

It is time for the United Lutheran Church to interpret itself to the public, leaders of the church believe. A Department of Press, Radio, and Television (PRT) is scheduled to come into existence before Dec. 31. Plans were drawn this month by the ULC Executive Board which will supervise the new department.

Since the ULC's earliest days there had been a publicity committee, without any full-time staff members, concerned chiefly with reporting the church's biennial conventions through press and radio. Since 1949 the ULC News Service has been operating in Philadelphia on a modest budget provided by the Executive Board and the Board of Publication. This will be discontinued when the new department begins work at the Church House, New York City, staffed by a "director experienced in news service and public relations" and an "associate director competent in the field of radio and television."

Suggestions for the plan of operation of the new department had been re-

BILLY GRAHAM PREACHES AT MICHIGAN CAPITAL

The governor of Michigan, G. Mennen Williams, introduced Evangelist Billy Graham to a congregation of 5,000 gathered on state capital lawn in Lansing. A month of meetings in Detroit drew big attendances. In March Graham will invade London

quested by the Executive Board from the special "Commission on Organizational Structure" which is investigating all phases of United Lutheran activity. This commission recommended that the PRT office be in New York City and be responsible to the Executive Board.

World Action Appeal is succeeding

Lutheran World Action's 1953 campaign for $2,600,000 is running more than 16 per cent ahead of last year, with receipts approaching the three-quarter mark for the first nine months of 1953, it was reported by the Rev. Rollin G. Shaffer.

Cash receipts for LWA, through Sept. 30, totaled $1,852,731 or 71.3 per cent of the goal, according to Mr. Shaffer. At the same time last year contributions amounted to 55 per cent on a goal of $2,900,000.

The United Lutheran Church, which is responsible for nearly half of the total LWA goal, has raised 72.5 per cent of its goal or $1,219,627.

Swedes don't want rural churches closed

Six hundred delegates attending a church meeting in Stockholm marched through the streets to protest a bill introduced in parliament which would eliminate some 200 rural parishes in Sweden.

The demonstration, unprecedented in Swedish church history, got under way after a service in Klara church.

Five delegates selected by the protesters as a special deputation to present their views to King Gustaf left for the royal palace immediately after the service. The rest marched to the office of Premier Tage Erlander.

About 60 of the marchers forced their way into the Premier's office and prevailed upon him to come out into the courtyard and talk to their colleagues.

At this point, a group of protesters from the province of Dalecarlia pushed forward to tell the premier that "Dalecarlians will never give in no matter what you say."

Feeling against the bill is so strong in rural areas that observers in the capital feel the government may be forced to modify its provisions to a considerable extent. As the bill stands, people in the communities affected would have to travel many miles to attend Sunday worship services.

Advocates of the measure point out that reduction of the number of parishes has been made necessary by the decreasing number of ministerial candidates and the steady population shift to urban areas in the past 30 years.

No Italian catechism in Trieste

Yugoslav Communist authorities in Zone B of the Trieste Free Territory have launched a new campaign against the Roman Catholic Church. The anti-Church drive came in the wake of the Anglo-American decision to hand over the jurisdiction of Zone A to Italy.

Reports said two Italian priests in Zone B, Fathers Placido Norbedo of Cittanova, and Bruno Menegoni of Umago, were arrested. The priests were serving in predominately Italian populated towns in the Communist zone.

Communist organizations charged them with having taught the catechism in Italian instead of Serb-Croat and being "Fascist criminals and traitors to the people."

Communist officials announced the publication of a new book attacking Bishop Antonio Santin of Trieste and Capodistria as a supporter of "Fascism" and "Italian imperialism."

Bishop Santin has long been subjected to Communist attacks and, since 1946, has been unable to visit the Communist-dominated part of his territory.

United Nations

"GENERAL DEBATE"

FOR SEVERAL WEEKS the United Nations Assembly has been enjoying what is known as the general debate. This is a series of meetings at which the heads of delegations set forth in broad terms the views of their governments. This year representatives of forty-nine countries spoke. Almost all voiced the same theme: "The truce in Korea has changed the political atmosphere. This is a moment for the United Nations to make concessions which have been impossible while fighting continued and the Communist side seemed to obstruct peace efforts."

The United States, Britain, and France, however, added a note of caution. The free world has gained the present period of calm only by demonstrating military and political strength. Even if certain requirements can now be altered, this positive force must be maintained as a safeguard.

BESIDES THE GENERALITIES, countries that have particular problems express themselves on these. The Arab states, particularly through their most eloquent statesman, Charles Malik of Lebanon, attacked with renewed bitterness the question of their rights in relation to Israel. The problem involves boundaries and finances as well as refugee settlement.

Israel responded in the person of its own silver-tongued orator, Abba Eban. He countered the Arab position by pointing out that Syria, Jordan and Egypt could not today expect offers on boundaries and remunerations as favorable as the ones they turned down in 1948.

Burma has brought to the Assembly for the second time a complaint regarding Chinese Nationalist troops within its borders. These are soldiers of the Chinese army who fled into Burma when the Communists took over, and have been living a guerilla existence, harassing and plundering the Burmese citizens. At the last session a resolution was passed designed to bring pressure on the Formosa government to withdraw these troops. So far no action has been taken.

Burma asked for early consideration of the matter. The United States delegate replied that he had information which indicated a change in the situation would take place in the next few weeks, and requested Burma await the outcome of negotiations.

France spoke about Indo-China, Tunisia, and Morocco. These three dependencies are clamoring for independence. M. Robert Schuman, the French foreign minister pointed out that to withdraw the French rule from these states at the present moment would be to surrender them to communism. He gave assurance that France was pursuing plans for their eventual self-rule.

THE SOVIET UNION had two concerns. For hours Mr. Vishinsky argued for a renewal of the discussion on the Korea Political Conference. He threatened that there would be no conference unless Russia, India, Pakistan, Burma, and Indonesia are invited to take part as neutral nations. Mr. Vishinky's second item was "Measures to avert the threat of a new world war." This is a proposal to bar the use of atomic weapons and methods of mass destruction. However there is no provision for any check or supervision. It is merely put up to the conscience of each individual state not to produce or stockpile the forbidden elements. The Soviet Union's disregard for agreements is so well understood that their resolution meets with little enthusiasm.

—ELLEN-JARDEN NOLDE

FUTURE HISTORIANS will have a hard time tracing the reshuffling of alliances between wars. Italy and Japan were U.S. allies in World War I, enemies in World War II, and friends again in less than a decade.

Germany has changed roles from chief antagonist in two wars to valued friend, with Bonn emerging as more pro-American than London or Paris. Russia, our most powerful ally in World War II, now poses the biggest threat to world peace.

Spain, long excluded from the pattern of shifting loyalties, has been given a new status in the signing of a 20-year defense agreement with the U.S. After a year and a half of negotiations, Spain agreed to the development of American bases on her territory, in exchange for military and economic assistance.

Is it wise?

Up to now, the western powers have presented a united front against Spain, on the basis of her open fascism. Franco's government was friendly with Hitler, and his present regime is avowedly totalitarian. Nations which were ground under Hitler's heel have refused sturdily to extend the hand of friendship to Franco.

On this basis, Spain was kept out of the United Nations. In 1946, the U.S. joined Britain and France in an appeal to the Spanish people to get rid of Franco. Later the General Assembly, with the U.S. concurring, voted to bar Spain from UN agencies and urged its members to withdraw their ambassadors from Madrid.

When the North Atlantic Treaty Organization was formed, Spain was left out. The American decision to deal with Franco outside of the NATO framework intensified the tensions between the U.S. and its allies.

Many Americans have grave misgivings about this new relationship with Spain: They question the wisdom of the defense pact on three grounds:

1. Unilateral action is unfortunate at a time when the western powers are jittery over lack of consistency in American foreign policy. We cannot afford to alienate our friends.

2. It is dangerous to disregard ideology in choosing allies. We are still suffering from the effects of our wartime alliance with Russia. Fascism is potentially as dangerous as communism.

3. The pact with Spain is an executive agreement rather than a treaty, and therefore not subject to Senate ratification. Such a major shift in direction ought to be in consultation with Congress. Unwise use of the executive power is likely to increase the pressure for a constitutional amendment setting limits on the scope of executive agreements.

The State and Defense Departments must have been well aware of the cogency of these arguments before making the decision about Spain. It seems obvious, therefore, that other strong considerations were determining factors.

What were they? Confidential knowledge of war preparations within Russia? The strategic value of having an ultimate foothold in Europe behind the Pyrenees? The decision must have represented a considered judgment at the highest level as to a long-range defense need.

It may be that no final answer is possible at this time to the question, "Is it wise?" Events of the next few years may provide their own answer.

—ROBERT E. VAN DEUSEN

BIG CITY PROBLEMS

Compel Lutherans To Work Together

Success of welfare council proves value of co-ordinated mission and welfare programs

By AMBROSE HERING

To VISITORS, New York City means the Empire State Building, Times Square, Rockefeller Center, LaGuardia Airport, Holland Tunnel, Coney Island. To the millions who live and work here it means our jobs, crowded subways, stores, schools, parks, congested streets, commutation travel, alien tongues, police, theaters, hospitals. To the stranger and the troubled, the city can be bewildering—a "cold place," as a job-seeking Lutheran Ph.D. put it to me this week.

Being a good neighbor in such a metropolitan community is neither simple nor easy. Each year approximately 50 Lutheran congregations change pastors. Such new pastors have difficulty proving God "a very present help in trouble" when they find a parishioner's problems are beyond their own parish resources. Then they have to seek the help of the proper one or more of the 28 Lutheran welfare agencies and the over 2,000 voluntary and public agencies maintained for almost every type of human need in this metropolitan community. Even Lutheran agencies may have difficulty finding the proper agency to which to refer when their own facilities cannot meet the total needs of an applicant.

MOREOVER, THESE combined services cost our community annually over $150,000,000 in contributed gifts, the Lutheran bill being over half a million. If church and community are to relieve human misery through voluntary rather than tax-supported services, then the agencies must be readily accessible and their helpfulness satisfactory. They should be effectively co-ordinated, wisely planned and adequately financed.

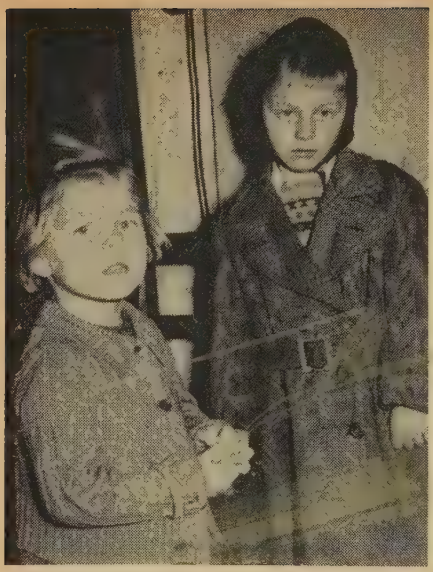
For Lutherans, co-operation passed the debate stage long ago. To duplicate similar welfare services with the church's money while leaving unmet gaps in needed facilities never did make sense.

Twenty years ago a small group of Lutheran leaders, aware of the growing need for co-operation in Lutheran welfare work, especially in chaplaincy ministrations to the hundreds of Lutherans in the hospitals in and around the city, organized the Lutheran Welfare Council as a central agent for common effort. Last year the council administered a budget of $46,262 in co-ordination and joint services to all synodical constituencies. There is improvement in Lutheran welfare service; needs are better met and the contributors' dollars do more good because they are more efficiently administered and jointly solicited.

Dr. Hering is executive secretary of the Lutheran Welfare Council of New York.

How does a Lutheran Council help? Like most of the 475 welfare councils in other cities, the LWC maintains an information and consultation service to assist Lutheran parishioners and other applicants with problems to make contact with the facilities best equipped to help them in the quickest possible time. Intelligent referral saves time for pastors, applicants and agencies, and starts treatment measures before major welfare surgery becomes necessary. This information service is used in the following order by these sources: pastors, Lutheran agencies, other agencies, hospitals and courts caring for Lutherans who have asked for a pastor, and by Lutheran parishioners. One by-product: our Lutheran agencies are today better known and more helpfully used both by the church and the general community.

What benefits does co-ordination bring? Among the 28 Lutheran agencies are nine for children. These agencies together



CHILDREN ARE BEING SERVED
Better methods are being developed

with representatives from the Lutheran bodies meet periodically as the Children's Department of the LWC to consider how their services may be improved and extended. They air their problems, review experiences, uncover instances of duplication, develop common standards and plan together for unmet needs. After thus getting to know and understand each other, co-ordination of effort follows naturally.

Each agency or church body benefits by the success as well as the mistakes of the other. For seven years the LWC maintained trained staff personnel to demonstrate better methods and case-work practices in serving children. Today more children are being better served, over $100,000 has been secured from non-Lutheran sources for their needs, children are being served in their own homes and Sunday school ties are strengthened. An area-wide Lutheran child welfare agency has been functioning for five years with a present budget of $178,990 and a staff of six trained workers. Moreover, our coverage is inter-racial and Lutheran children referred by the courts, including those born out of wedlock, are at last getting a break.

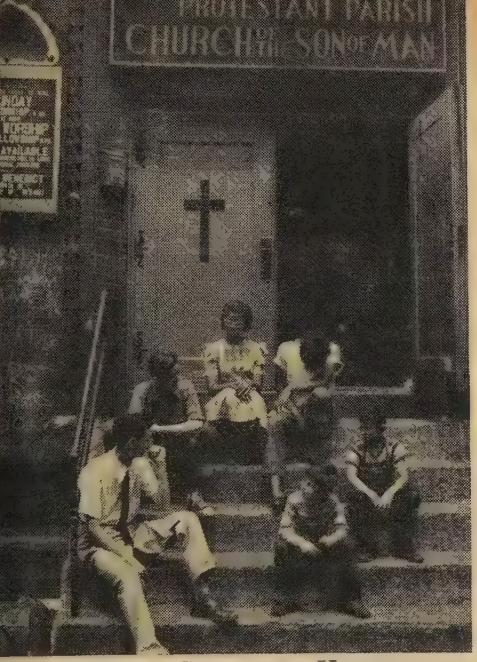
SIMILAR DEPARTMENTS exist for families, older people, seamen and for institutional chaplaincy services and hospitals. In institutional ministrations department co-ordination has helped to provide visitations in 76 hospitals and other institutions. In bringing all Lutheran visitations into one system, as one layman says, "the council got the visiting pastors out of the subways and into the hospitals."

Calls from hospitals for a Lutheran pastor for emergency and death-bed ministrations are being answered promptly throughout the year. Pastors are regularly notified when the visiting chaplains find their hospitalized parishioners.

In this spiritual ministry to thousands of institutionalized people Lutheran chaplains, visiting pastors and agency workers have given convincing evidence of the love of the church in the hour of suffering and trouble. In the chaplaincy for the recently established hospital for narcotic addicts a Lutheran was recommended and appointed by the city because no other denomination had a qualified pastor to suggest.

AS COMMON CENTERS for discussing how people in trouble should be better served, reviewing methods of helping, analyzing statistical reports of agencies and planning jointly for tomorrow, welfare councils readily lend themselves for demonstrations, special projects and joint action. LWC has always had more opportunities than funds.

LWC set up a Negro Project in Harlem, which with the generous help of the



MISSION PROJECT IN HARLEM
Co-operation in an unchurched area

Women's Missionary Society and the Board of Social Missions has developed into an agency, the Lutheran Interracial Service, and conducts neighborhood youth activities in six Lutheran churches. Of special interest is the fact that in these neighborhood activities inner missions, social action, home missions, evangelism and weekday Christian education have each added strength to a common program. Strange as it may seem, this is something new for Lutheran New York.

Additional churches are now preparing for neighborhood programs. These churches are thinking less today of moving into new suburban communities and more about serving and saving their new neighbors, be they Italian, Puerto Rican or Negro.

Just as welfare councils serve as ready agents for city governments and the community when emergencies arise, so the LWC was a convenient agent available to administer the Metropolitan Resettlement Service east of the Hudson River on behalf of the National Lutheran Council and through it 3,481 refugees have been resettled. How the new 1953 Act for Refugees is to be administered is under current agency-church body-council consideration. Directing the gathering of clothing for Europe and representing Lutherans in civil defense plans are specials delegated to the council which will act on behalf of metropolitan Lutherans.

AGENCIES IN SIMILAR spheres of service meeting together regularly tend to become realistic in the interests of their clients and supporting congregations. The New York Lutheran community has for years had five small agencies of the inner-mission-society type. Present discussions, lately under council promotion, point to one Lutheran area-wide agency of professional standard with borough offices, financed jointly together with other Lutheran agencies.

An essential activity of most welfare councils is the constant study, survey and evaluation of the welfare services and changing conditions in the community. Outstanding are the research findings of the Jewish federations especially here in New York. The LWC has conducted Lutheran agency and community studies and has participated in numerous general surveys. Ten years ago, council figures revealed that Lutherans of the same church body, living in three different boroughs of the city, were giving toward agency support on the basis of three different per capita totals. Figures of different church bodies vary similarly. Joint fund-raising is moving towards a minimum objective for all Lutherans, regardless of church body or borough.

The council is represented in the divisions of the Welfare and Health Council

of the city, and in similar Protestant groups. That its representatives are helping to strengthen the evangelical note is clear. And Lutheran agencies increasingly have available the best factual welfare data for planning purposes.

How adequately an agency is supported depends largely upon how intelligently its services are understood and used. The Public Relations Department of LWC has improved this understanding and present joint fund-raising efforts in the congregations are achieving increasing success from year to year.

Last year the total amount raised by three committees for 13 agencies was $118,280. On Oct. 1 the total for 16 agencies towards a 1953 goal of $219,500 was $98,000. Most encouraging is the fact that each year more people are giving, not to a particular agency, but to the total objective. In this manner each contribution will be divided among the participating agencies according to a formula based on the budget needs of the agencies. Eventually the Distribution Fund of the council and present joint fund-raising committees are to be unified into a metropolitan community chest for Lutheran welfare.

How is a Lutheran council supported? In cities with community chests, welfare councils are chest-supported. In other cities they have their troubles. LWC is supported by individual contributions, annual appropriations from congregations and agencies and general funds. Special projects are generally financed by special grants and individual gifts. The board provides for church body, agency and congregational representation, and the council, meeting twice annually, has similar provisions.

"Community Organization," improving the relationship between facilities and changing needs, is the designation professional social work applies to what welfare councils are doing. Jews and Roman Catholics have long practiced it. With nine Lutheran welfare councils organized on a metropolitan or state-wide basis to date, Lutherans in this country are adopting the welfare council idea. So far only Chicago and New York maintain full-time staffs and their programs are interestingly similar in many respects.

Our Unclaimed Wealth

A Colorado gold prospector had spent years on his hillside digging in vain for gold. At last he gave it up and fashioned some blocks from the clay and made a little hut, where he eked out a meager living in his declining years. After his death some cowhands one day were attracted by yellow spots plainly visible in the blocks of the hut. An analysis showed the clay to be taken from a rich vein of gold. The old man, his eyes dim, had lived impoverished surrounded by incredible wealth. Some historian of some distant age may write the sad history of the twentieth century, and he may point out how we lived in clay and missed the gold. Our wealth lies not in our airways or production lines but in the invisible nuggets of an invisible Kingdom which only the eye of faith can see. —Alvin N. Rogness in *The Age and You* (Augsburg)

New Hope for Handicapped Children

By FREDERICK F. MUELLER

Lutheran pastor heads community program in Springfield, Ohio, to provide school and social training for those mentally retarded

MENTALLY RETARDED children are getting a break in a midwestern city thanks to the efforts of a group of public-spirited citizens.

Since last September these unfortunate youngsters have been attending school sessions held in the Oesterlen Home for Children, at Springfield, Ohio. Results have demonstrated that it is possible to improve greatly the condition of mentally handicapped children. Twenty-nine children in three classes, all excluded from public schools, have found themselves in a happier world.

HOW DID IT HAPPEN? In November 1951 the parents of six retarded children along with several other interested persons met and decided to begin a school the following September for the benefit of those children with I.Q.'s (intelligence quotients) below 50, who are now excluded from the public schools in Ohio. Some of the parents were sending their children to a nearby private day school at a cost of $650 per year, with the threat of increased costs that would necessitate a tuition of $800 for the 1952-53 term. This figure was beyond the means of most parents.

Dr. Frederick F. Mueller, pastor of First Lutheran Church of Springfield, was asked to head the venture. The group met again in February 1952 and formally organized a board of trustees of 15 members, six of them parents of retarded children and the other nine representing the community.

The board is inter-racial and inter-faith. A Jewish rabbi, a Negro minister and a public relations man appointed by a Roman Catholic priest are among the members. Dr. Benjamin H. Pershing, professor of history at Wittenberg College; Mrs. E. T. Bodenberg, a member of the Springfield Board of Education and wife of a Wittenberg professor; a social worker connected with the juvenile court and the principal of an elementary public school are also on the board. The organization incorporated as "The Clark County Council for Retarded Children."

FINDING A LOCATION for the school, securing a teaching staff and obtaining the necessary finances were three big problems which confronted the new board. Members searched for months for a suitable place in which to conduct the classes. Public schools were overcrowded because of the rapidly increasing enrollment and could not provide space. Other buildings were examined and either did not meet with the approval of the state building inspector or were unavailable for other reasons. Finally, in July, it was discovered that the Oesterlen Home for Children, a United Lutheran Church institution, because of a merger of two departments had a dormitory room available on the second floor. The executive committee of Oesterlen agreed to lease this space at a very reasonable rent for the retarded children's school. A partition was placed in the room, making space for two classes, and an adjoining

LEARNING TO PAINT
Such projects build confidence

locker room was converted into kindergarten quarters.

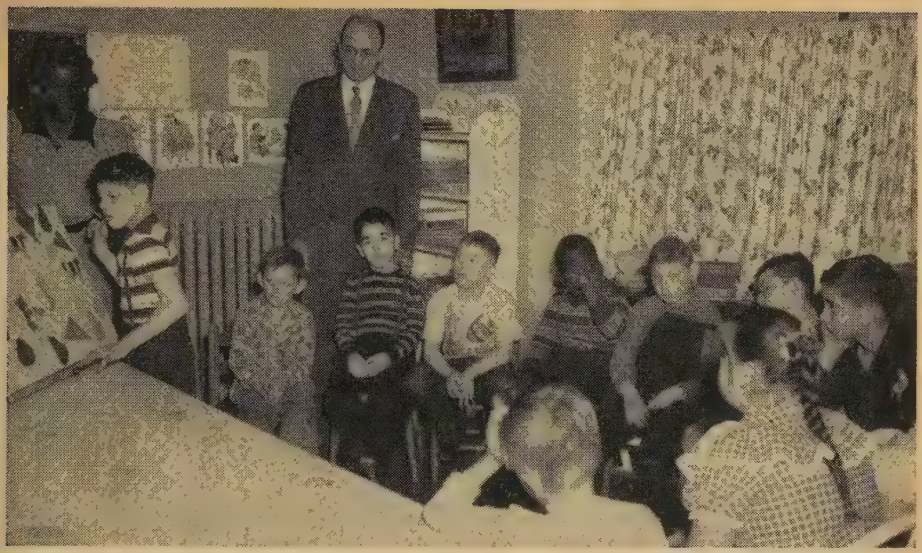
To secure teachers a number of articles appeared in newspapers, which gave excellent co-operation, describing the plans and purposes of the school and inviting anyone interested in teaching to make application. When the school opened on Sept. 2, 1952, a teacher was available for each of the three classes. A part-time speech therapist with a master's degree in special education was secured. She also acts as principal of the school. A handicraft specialist has given part time to the work and a full-time assistant gives help to all the teachers on the staff.

FINANCES WERE ANOTHER major issue confronting the board. Approaches were made to the public Board of Education on the ground that the community owes at least as much for the training of these children as they do to the normal child. Parents of retarded children also pay taxes. The school board was unable to do anything until the voters made a decision in November increasing the levy. Appeals were also made to the county commissioners, the city commission and the community chest, none of which bore fruit at the time.

Letters were then sent to more than 100 organizations and service clubs, asking either for a contribution, for the opportunity to send a speaker to give information on the retarded child, or both. This produced a considerable sum of money and resulted in many speaking engagements. Direct contacts were made with employees' welfare funds in industry, which resulted in two gifts of $1,000 each. Smaller amounts were received from other industries. The newspapers ran articles with pictures of the school in operation, which resulted in many individual gifts. Parents were also charged a tuition of $200 per year, if able to pay, plus $3 per week for transportation. (Children are brought to school by taxi.) Several parents are paying a lesser amount and some are receiving full scholarships for their children.

The financial picture looks brighter for the future. The school board proposition was passed and the board is now contributing more than $200 per year per child. The county commissioners have also appropriated $6,000 for the year 1953. Furthermore, an old residence has been presented to the council by a public-spirited woman, to be used in housing the classes this fall. In addition, a contribution from the state of $2,400 is expected, since one class of 12 children and the teacher have been given state approval.

WHAT ARE the values of the school? "We try to give the children confidence in themselves," says Mrs. Elizabeth Noblitt, principal and speech therapist. "It's the quickest and surest way to get rid of the



CHILDREN LEARN TO MATCH OBJECTS ON FLANNELGRAPH
Mrs. Anne Lawson is the teacher; Dr. Mueller is looking on

frustration they so often have from the feeling of being resented by other people." A visitor to the school will find the children ready to visit happily with him, the same children who a short time before were withdrawn, sullen and defiant. Now they know they are wanted.

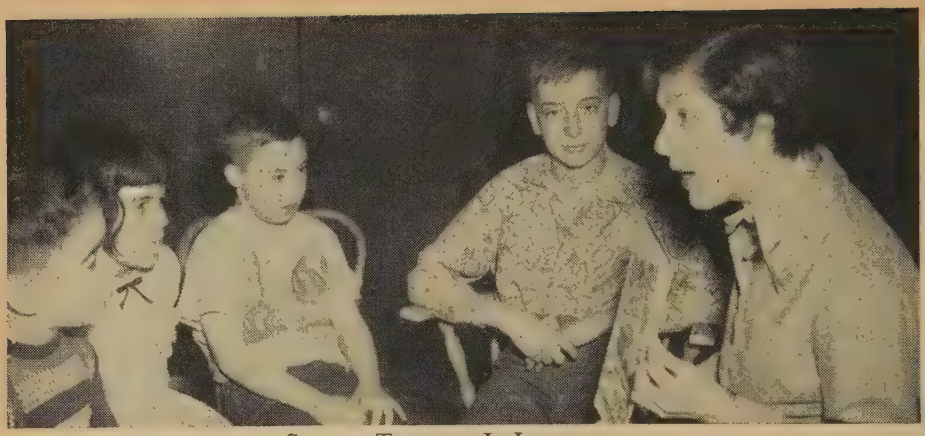
One girl, in her teens, lives in a rural area and rides a bus to and from Springfield each school day. One afternoon she alighted from the bus in front of her home, where her mother was waiting for her as usual. "Mother," the girl said, "you can't imagine how funny it looks for you to meet me here every day. I'm getting grown up now!"

The mother later confessed her amazement because her daughter had indicated very little self-reliance in the past. In fact, only a short time before the girl suffered a severe emotional upset merely because a new bus driver drove past her house without stopping. Now, the girl is confident she can get home by herself.

Teachers think that if the mentally retarded children can be taught to ride buses without guidance, to make change, to read signs and names, to write their own names, and to get along with other people without friction, a worthy job will have been done. Socialization (getting along with people) and personal habits training (such as using their handkerchiefs, dressing themselves, conforming to customs and manners of society) are stressed.

Since most retarded children have a speech handicap, speech therapy is an important part of the program. Moreover, lack of muscular co-ordination is frequent. Thus physical activity, learning how to walk, how to use the hands and how to control bad muscular habits are emphasized. A boy of seven moved about by creeping. A few weeks after coming to the school he could stand alone and was walking with a little assistance. The mother was delighted that for the first time his shoes showed signs of wear.

How prevalent is the problem of re-



SPEECH THERAPY IS IMPORTANT
Mrs. Elizabeth Noblitt gives speech instruction

tardation? From 2 per cent to 3 per cent of the population have I.Q.'s below 75, less than 1 per cent testing under 50. Much of it is caused by illness of the mother during pregnancy, injury during birth, a high temperature or infection in early infancy which attacks the brain, or through a fall which damages a brain area. It appears in every social, economic and intellectual class. There are retarded children in every community. Some schools have "opportunity" or "slow learning" classes for those with an I.Q. between 50 and 75. Most of them have done nothing for those below 50, who usually are excluded from the schools.

These children, however, deserve an opportunity to develop the talents which they have. It will be done if parents and other interested persons will organize and begin the program. The church must be concerned with this work of mercy. It will mean a happier life for the retarded child.

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"THANK HEAVEN I'm not like that guy." I heard that remark at least 16 times in my 78-day stay in Wisconsin General Hospital. It may be human nature but it's wrong thinking.

My room was a natural meeting place for the walking patients, mainly since I seldom left my bed. As we would discuss various patients, I would often hear, "Boy, I'm glad I'm not in his shoes!" Once or twice I mentioned that I didn't think that was good figuring, but it got such blank stares that I kept my thoughts to myself after that. I heard them express that thought about me also, yet I have seen many others in worse condition.

It is natural to express relief at not undergoing the physical hardships of others. But how much closer the people of all faiths would be, if instead of that hateful wording, "I'm glad I'm not in his hoes," people would say, "God, let me in some way help that person since I am not as badly off as he is." When you help others you take your mind off of your own troubles.

—WESLEY H. FABRY

IF YOU WERE A REFUGEE IN BERLIN!

By PHILIP R. HOH

People very much like us have left their homes in search of freedom and need the help we can give

YOU'RE LUCKY. You're not in the situation this article describes—not yet. But this might have been a story about you. It is about people who are like you, only that they live or have lived in the East Zone of Germany.

Suppose you had been in their place. You, too, would have to make up your mind about the big question: shall we stay or shall we flee? It would be up to you to decide. Here are some of the facts that would help you to make your decision.

YOU ARE ONE MEMBER of a family of four. There are father, mother, a teen-age son, and a six-year-old daughter. You live in a nice stone house, flower boxes at all the windows.

One of the prize pieces of your furniture is the radio. It's been fixed so that only one station can be tuned in. Need it be said who controls that one station?

The teen-age son knows something about radio and has fixed it again. You can hear the western station RIAS and get non-Communist news, too.

But, of course, the problem of radio news is only one of many problems. And most of these problems cannot be fixed like your radio. So you think of leaving the Zone.

If you decide to do so, you have to take a train to West Berlin. From there you will, perhaps, be able to go to Western Germany. From there you may, perhaps, get a chance to go overseas. That's what you hope.

LET'S SEE what kind of life you would really face in West Berlin.

You would enter on foot, register with the city officials and then be quizzed by the Allied authorities. The West German authorities would ask you to prove you had fled the East Zone because you were in imminent danger of life and limb, that if you had stayed you would have been killed or jailed or shipped somewhere inside Russia to a slave labor camp. You know you couldn't prove it. There are no documents you could bring along to prove it.

It means you would be classified as an "illegal" refugee. Your presence is recognized—period. You have no right to a job. You have no right to be flown out to Western Germany. You have no right to governmental relief. In fact, you have no right whatsoever—only tacit permission to stay.

How long can you stay? Nobody knows. Maybe for the rest of your life.

But you'd need a place to sleep. If all four of you had come, it might be complicated. After the registration was over, you'd be on your own to look in the ruins of Berlin. There are still lots of them. Maybe you could find some bombed-out cellar. Maybe you could put some rubble bricks into the larger holes above you. You could steal some tin or oilpaper

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The Rev. Mr. Hoh, a member of the Pennsylvania Ministerium, is Lutheran World Relief representative in Germany.

STANDING IN LINE FOR SHOES
Deaconess helps fit refugee children

somewhere, fix some sort of a fairly leak-proof roof—unless it rained hard.

You might burn some wood during the winter—if you could find some. You would have lots of time to search for wood, not having a job. But there are thousands of others looking for wood, too.

THEN WHAT ABOUT EATING? The little money you may have brought with you from the East is practically worthless. In the summer you might pick flowers and sell them to American soldiers for their frauleins. But there are no flowers in the winter. If your daughter were older and you weren't Christian . . . but you are Christian.

Since you would be an "illegal" refugee, chances for a job would not exist. People would be fined if they employed you. Besides, there are plenty of "legal" refugees in search of employment.

You would have only the clothing you were wearing when you came. If you had carried a suitcase across the border, they would have arrested you. When what you have wears out—well, it's just too bad. Try to patch it up as best you can. Swallow your pride and wait. For what?

What lucky breaks might you get, if any? The government would probably try to fly your two children to Western Germany. Of course, that means leaving the parents behind. No one would know for how long.

The Protestant *Hilfswerk* could, perhaps, help you out with some food—some of it donated by Christians in America. Perhaps a few articles of clothing, also donated by Christians in West Germany and America, might fit you.

But you would need to be lucky. There

just isn't enough clothing to go around. Women have more chances than men. Men's clothing articles are sent so rarely. And it's nearly impossible to get men's underwear.

The situation your flight had brought you into wouldn't be very bright.

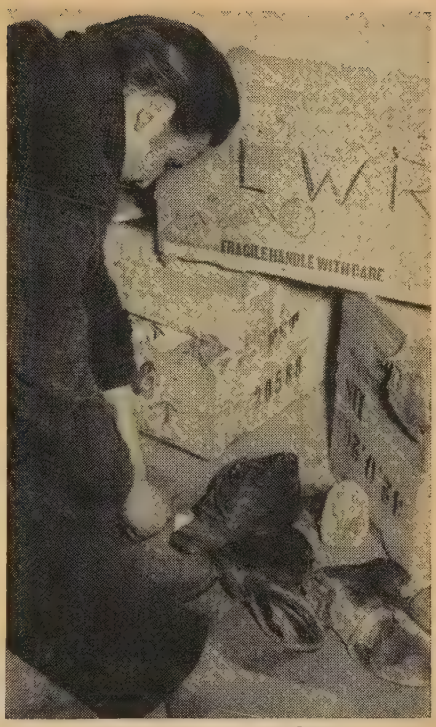
STILL, THERE would have been one basic reason for which you decided to go West. You would have come to freedom. Spell it out with capital letters. When you don't have it, that's the way to spell it—FREEDOM.

It isn't freedom from want, from hunger, cold and loneliness you would have been longing for. It's freedom from pressure. When you have experienced pressure in a Communist land, you spell that, too, with capital letters—PRESSURE.

That brings us back to what could have made you decide to leave your little stone home in the East Zone. It would have been what life there had in store for you.

For the father: steady work at very low pay . . . not enough food for the family. Just enough for clothing . . . of course, no car or refrigerator. Those are things you don't even think of. Then, two hours every day compulsory classes for all workers—indoctrination, the Communist Party line. Tests to see that you learned your lessons properly. Lies and lies and lies that have to be believed.

Your fellow workers and former friends ready to turn you in to the police if you make one wrong statement or express one contrary opinion. Ever-increasing demands on your time and ability to produce. If one industry in all the satellite states sets a production record, all similar industries are expected to equal or better it—no matter what tools or what conditions exist. Penalty for failure is less pay, fear of being classified a



NEW SHOES FOR OTTO
Homeless and jobless, a refugee finds replacement for his worn-out shoes from gifts sent through Lutheran World Relief

REFUGEE YOUNGSTERS
Their future is clouded

saboteur, confiscation of what little personal property you still may have.

For the mother: since she is probably working, all the same. Then the added burden of bringing up a family in a spiritually immoral environment. The children are brought up on lies, hatred, distrust, anti-Christianity. Never knowing when your children leave for school whether they will come back again. Never being sure you'll see your husband again. Fear to talk even at home. Fear to talk to friends, to confide in anyone.

For the teen-age boy: writing several school themes a week against the Americans, against the church, condemning Jesus Christ, praising the Communist Party. Having to answer political questions in class—and almost all questions are political. You know you are lying, and so does the teacher. But the teacher is also a Christian, and you both must pretend. Everywhere, every minute, fear, suspicion, tension. Worst of all is the realization that, despite your knowledge of what is happening, you are weakening. The ceaseless pressure has its effect. If you stay, you will eventually go under.

For the six-year-old girl: a little too young to know what's going on, but a feeling that all the family is tense, that all are worried about you.

In fact, it may be the worry about the little daughter that may make you decide to flee. You don't want her to grow up believing that Jesus is a myth, that it is her duty to turn her family into the police if they disagree with the party line. You don't want her to grow up to hate America, dislike her pastor, despise the church, ridicule the sacraments, ignore the Word of God.

But if you correct her, give her the truth, she will sooner or later somewhere say, "But mommy and daddy said . . ." And if she does that she may never see her parents again. If you wait until she is old enough to understand what must not be mentioned outside of home, you will have waited too long. She will never believe you. She will have grown into the world of lies.

So THERE, if you were living in the East Zone, would be the problem you would have to consider when you were making your choice . . .

Since you are not in the East Zone of Germany, but in some nice town in America, your choice is much easier—it's up to you to help or not to help the people who must make the hard decision. Your clothing and food gifts through Lutheran World Relief may be the means of helping someone very much like yourself. In a strange way, it can be like that traffic-safety slogan: "The life you save may be your own!"

THE GENERAL and popular use of the word "sacrifice" today is almost wholly secular, and describes some sort of renunciation of something valuable. It denotes sadness and misfortune . . . In ancient religions . . . the word never connoted reluctance or deprivation or renunciation or sadness or inevitability grimly accepted. Sacrifices were occasions of greatest joy and thanksgiving, and were gladly performed as expressions of the attitude of men to their god.—ROYDEN KEITH YERKES in *Sacrifice in Greek and Roman Religions and Early Judaism* (Scribners)

Salute to Sunday School Teachers

By RALPH W. LOEW

Faithful efforts of a great army of diligent teachers draw FBI chief's praise as a bulwark of democracy

"ANY REMARKS which I could make would express quite inadequately the admiration and esteem I hold for her." With these words, a great leader of our nation revealed his abiding affection for the work and teachings of his Sunday school teacher. And thereby hangs a story.

The little boy who came to the Sunday school in Washington, D. C., was much like any other youngster. He was alert, bright-eyed and active, and his Sunday school teacher remembered his many questions and his keen interest. The little boy's father also taught Sunday school at that Lutheran church and the family came regularly every Sunday.

THE TEACHER was Miss Anna Hinkel, a respected and valued teacher in the city's schools, a woman of great charm and professional ability, and one who knew the meaning of discipline. She inspired a sense of decorum and dignity which was unforgettable. She belonged to that memorable company of men and women who, by the unconscious influence of their skill and faith, give young people memorable goals.

Recently this former student of Anna Hinkel, having developed a mature sense of Christian awareness and discipline, wrote to me sending this tribute to his former teacher. For the little boy has now become one of America's best known citizens and leaders, J. Edgar Hoover, the director of the Federal Bureau of Investigation. He writes: "I am deeply honored that you desire me to express my feeling concerning Miss Anna A. Hinkel's work with the Sunday school.

"I recall so vividly those days in my youth when she taught the Sunday school class of which I was privileged to be a member, and any remarks which I could make would express quite inadequately the admiration and esteem which I hold for her.

"As a Sunday school teacher, she provided the moral training which is so necessary in our American way of life, and helped to protect our young people against atheistic and undemocratic beliefs.

"Sunday school teachers constitute a great bulwark against evil and do much to show our youth the need for a full Christian life."

COULD MISS HINKEL have known the future of the little boy in her class she would have been excited. But she would have been no more sincere in her work. She typifies the thousands of men and women of our country who, Sunday by Sunday, go to their church to teach. They are the men and women who study and prepare to teach, give to their best talents, becoming the bridges of eternal truth to the new generations. This army of volunteer men and women constitutes one of the most hopeful influences in America today.

Dr. Loew is pastor of Holy Trinity Church, Buffalo, New York.

LEARNING THE PRECEPTS OF GODLINESS
Personal enthusiasm of teachers is inspiring

If the world might catch this picture, it would have a different concept of America. We are a people who give the world a vicious caricature which is neither wholesome nor correct. Deep at the heart of America there is yet a desire "to do justly, to love mercy and to walk humbly with one's God." Somehow it is this we have to interpret intelligently to our children and our neighbors.

SOMEONE HAS SAID that the knowledge of truth is always only one generation from extinction. That's not quite true, but it points up a continuing need to give our best in the support of religious teaching and training. The world needs to see this processional of men and women, with their Bibles and their Sunday school literature, on their way to teach the children of the nation Sunday by Sunday. They must match their good intentions with disciplined training. There will be days when they will wonder what they are accomplishing and why they should keep at the task. Yet there are rewards. Millions of men and women look to the bright and shining example of one who blended professional skill and intelligent faith into the miracle of teaching.

If the FBI of our time awakens the imagination of our children, and stands as a strength of honor and character in our country, much of that credit goes to J. Edgar Hoover and his sense of moral leadership. Shining through are the precepts he learned in Sunday school and the devoted work of a Christian lady.

SUNDAY SCHOOL teachers do constitute a bulwark in our land, as Mr. Hoover says, and show young people the need for a full Christian life. What is more, they inspire children and young people with that miracle of personal enthusiasm, giving them the springs of action for their myriad tasks and professions.

We pin medals on many distinguished men and women who merit a salute. Surely we should salute our Sunday school teachers. They are America's volunteer leaders who strengthen home and country because they are concerned that children and young people understand the precepts of godliness.

Caspar the Camel Helped the Hungry

By BEATRICE REGLI

When the Springfield youngsters wanted to send food to those in need overseas, they found a friendly camel

WHEN THE FELLOWS failed to appear for the Friday after-school ball game, 12-year-old Glenn Ingram knew where he'd find them. Gloomily, he walked to a fenced lot at the rear of the Franklin riding stables.

Climbing the fence, he could see a dozen boys and several girls waiting to ride on Eric Franklin's Shetland pony. A sign at the gate read, "Junior Dude Ranch. Rides 2 Cents."

Eric was leading his pony, Sammy, around the corral while Dickie Hughes sat grinning in the saddle. When Eric passed gloomy Glenn, he yelled, "Come on, buy a ride on Sammy."

"I've got other things to do," Glenn said, idly punching his fist into a first-baseman's glove.

It wasn't entirely his lack of money that troubled Glenn. His team had deserted him and that smarted more.

A voice behind him said, "Please help me up, Glenn."

He looked down and saw Julia, his 10-year-old sister, dressed in jeans and one of his outgrown shirts. Offering her a hand, he drew her up beside him to watch the riders.

"ERIC'S MAKING a lot of money," Julia said after a minute. "I wonder what he's going to do with it."

Glenn shrugged. "Spend it on movies and sodas, I s'pose."

Julia became thoughtful. "If we had a pony, we could make money, too . . . No," she decided quickly, "we'd need something better than a pony. An elephant, maybe."

"Where are you going to get an elephant?" Glenn's gloom turned to disgust. "Girls get wacky ideas."

"Well, maybe not an elephant—" Julia's small face brightened. "Perhaps we could borrow something from the animal farm. Mr. Baker has burros and lions. Oh!" She grabbed Glenn's arm. "Caspar! I forgot about Caspar the camel."

Faint interest stirred Glenn. "It would cost a lot to rent Caspar. We'd have to charge a nickel a ride."

"If we used the money for a good cause," Julia said, "like buying things for hungry children in Europe, perhaps Mr. Baker would loan Caspar free."

THE IDEA was beginning to strike fire in Glenn. "Instead of charging money for rides, why couldn't we make everyone give canned foods? Something the European children could eat. Or toys, like we collected at Sunday school. They'd like that better than anything. We'll call it the camel airlift—like the Berlin airlift."

"That's the nicest thing I ever heard of," Julia exclaimed, so excited that she almost fell off the fence. "Let's see Mr. Baker now."

They jumped from the fence and started to run toward the animal farm at the edge of Springfield. Their legs had to slow down but their tongues never stopped for a minute. They decided to make signs reading "Ride the Camel Air-

lift" and "Give for the children of Europe." They would tack the banners to their coaster wagon and tour the neighborhood.

When they reached the animal farm, Mr. Baker, a tall smiling man, listened to their eager words gravely although his eyes twinkled. At first he laughed and shook his head but Glenn and Julia refused to give up.

Finally he said, "Well, I guess we can't lose anything by trying."

"Oh, thank you, Mr. Baker," both exclaimed.

"Run along home," he said, "and make your signs. Frank, my helper, will bring Caspar down to your block tomorrow."

Glenn and Julia fairly flew. With their mother's discarded lipsticks, they printed signs and fastened them to their wagon. Early Saturday they paraded around block after block until grownups were as curious as the neighborhood children.

A large crowd was around the "ticket office"—an orange crate—when Frank appeared at noon with Caspar the camel. Caspar was only half-grown and as gentle as a kitten. He seemed to enjoy giving rides as much as the children did their "airlift." Up and down the block he swaggered with Frank leading him.

Soon Glenn and Julia had a box heaped with toys and cans of vegetables. They were so busy they had no time for rides themselves but they never gave it a thought.

At last an automobile stopped beside their stand.

"What's going on here?" a young man asked.

Glenn explained that they were collecting things to be sent to the needy children of Europe.

"That's fine," the young man said. "How are you going to send all that stuff overseas?"

"We'll take it to the pastor of our church," Glenn told him. "They're always sending clothing and food and things to the people who need relief. Our Sunday school is collecting such things right now."

The man continued to smile. "Say, this is the best plan I've seen in weeks," he remarked. "I'm going to get our service club to spread it all through Springfield. We'll make it a city-wide project."

He was as good as his word. Before another week passed, Springfield had given a boxcar full of donations for Europe and it went under the banner of "Camel Airlift."

Glenn and Julia Ingram were the happiest persons at the station to see the carload start on its way. And Mr. Baker let them sit on Caspar to watch.

At a given touch a new beauty of life can blossom unexpectedly out of the most unlikely soil, and that touch can so often be given in the quietness of a church warm with the fellowship of those who are one in Christ Jesus.

—Francis I. Jackson in *The Loneliest Journey* (Westminster)

The modern church is too entangled with modern society, too inwardly divided, too segregated into an unworldly clergy and a worldly laity, to exert much influence upon the world or win much of a following.

—Walter Marshall Horton in *Toward a Reborn Church* (Harper)

FIVE MAKE A FAMILY

MATTER OF OPINION

"SURE WISH I could stay home and go right on with this job." Dan stood with both hands on the door-frame leaning out into the shed. "Love that odor of fresh pine lumber!"

"Mmm!" I sniffed. "Gets mixed up with the bacon here in the kitchen, though."

"Listen to the woman! No poetry in her soul!"

"You think lumber is more poetic than bacon? I'm afraid that is purely a matter of opinion. Now, how about you getting out from under my feet so I can get on with my work? I really have to fly this morning."

"Guess I'd better, at that. My turn to pick up the other fellows."

"Oh, but wait! Clear me a path through that shed, will you? I can't pick up my feet like a mountain goat when I'm carrying out armloads of clothes."

"Why don't you go out the side door? Nearer the washer anyhow."

"I'm not going to wash, silly. Ever hear of fall housecleaning? It does go on even when there's a building operation going on. I have to get a lot of woolen stuff out on the line today."

"Isn't that antiquated or something? Can't you just blow DDT through the cleaner?"

"Maybe it would work and maybe it wouldn't. This is the way I've been doing it for years and I like it better."

"Another matter of opinion?" Dan grinned over his shoulder as he bent to shove a pile of boards aside.

MUCH AS I LOVE my family, there is something exhilarating about seeing the last one out the door and turning to "my work." Maybe some of it is pretty "menial" but the result is an orderly, well-kept home and worth the effort. I like to be a workman who doesn't need to be ashamed. I like to dig into the corners every so often and shake things up a bit.

By the time I had the third armload of coats and leggings and skirts and sweaters on the line, the line was sagging beyond the poor powers of my clothes props to correct. I decided to borrow one of Claire's.

As I went up her back steps, the radio was blaring. I felt I was battling something tangible. "Whoo-oo!" I called to Claire who was running water into the sink. "Whoo-oo! Hey! Turn down that radio. I can't yell above it!"

"Hi! Mind turning it down yourself? My hands are wet. Goodness, that was loud, wasn't it? I didn't notice."

"Didn't notice? You must have been concentrating. I don't see how you could have that going in your ears without noticing!"

CLAIRE GAVE ME a warning look as she nodded toward the front of the house. I took the hint and explained my errand. "So if I could borrow a prop or two?"

"Yes, indeed! They're awkward things to manage. Wait till I dry my hands and I'll help you."

"But I can—"

"That's all right. I'll be glad to help. It's no trouble at all!" Again the meaningful glance toward the front of the house. I was completely mystified.

Out in the yard I followed her into the garage where the poles stood in a corner. "Now," I demanded, "what is this? Why can't I carry a few sticks without having to have help? Who are you fooling?"

"Hush, not here. If we stay in here talking, she'll know I'm telling you all about our quarrel. But I just have to tell someone! Let's go prop up your line. Then you can ask me in for coffee. OK?"

WHILE I GOT OUT cups and saucers, Claire stood looking out at the shed. "Helping Dan with this stuff has been a godsend for Charlie. It's given him something to think about and a constructive way to spend his evenings. But just the same I think it is terrible for a man to be practically driven out of his own home!"

"Oh, now, really. It isn't quite that bad, is it?"

"Yes, it is. And I told my sister this morning that she would have to make up her mind this week what she is going to do. Either she goes back to her husband and her children or she takes a room and gets a job. She can't go on like this indefinitely."

"Brr! I'll bet that took nerve to say to your own sister."

"It did. And she's crushed. I'm not sure Charlie is going to think I did the right thing, either. You know how easy-going he is. He keeps saying that if we have patience everything will work out."

"And you came to the limit of your patience?"

"I did. Poor girl, I realize that she isn't entirely to blame. She was always the beautiful member of the family and she was raised to think that anything she wanted ought to be hers for the asking—or the pouting. But she refuses to break through her own selfish feelings and see any other point of view."

"Your own family has such a happy life. Doesn't that have any effect?"

"I thought it would. Charlie and I are no saints but we have each put the other first in everything that really matters from the time we were married. And we've tried to set our children an example of family living that may help them when they go to set up their own homes. I guess that's what made me finally explode—when I heard her filling Marilyn with a lot of cynical stuff about getting all she can out of boys now, because when you're older and they have you anchored with a wedding ring, it's the other way around."

"Oh, no! I don't blame you for being furious. You've done your full duty, seems to me, and if she's going to spoil what you've built up in your own family, I think you owe it to the youngsters to have a change."

"Well, I surely hope Charlie will agree with you. When I spoke of the effect on the children a week or so ago, he just laughed. 'Do Chuck good,' he said. 'Teach him to look for more than a pretty face when he picks a wife.' "

SUDDENLY SOMETHING clicked in the back of my brain just as though a light had been turned on. I thought for a moment before I knew just what to say. Then the words almost said themselves. "When," I asked, "did you become the pretty one of the two sisters?"

"Me? That's easy. Never!"

"But you did, Claire! No one meeting you and your sister now would call her better looking. Your eyes are gorgeous!"

"Well, my eyes, maybe. But—"

"But nothing. Your features, your expression, your way of carrying yourself—you are twice as attractive as she is!"

Claire shook her head. "That, Connie, dear, is a matter of opinion!"

Personal Problem Clinic

Fair play

QUESTION: Why are some people so greedy for the affection of their children? My wife is always playing for the favor of Janice and Tom. If they have spent all of their allowances she'll slip them extra money, without making them account for it. When they want to do something which she disapproves she'll say, "Daddy will make a fuss if you do it." At times she'll let them "get away with murder" in order to avoid antagonizing them, and then add such remarks as, "If daddy finds out about that, you'll get it."

I don't like this little game of deception, misrepresentation, and maneuvering for the good will of children who should be equally well disposed toward both parents. I'd like to break it up without causing a row, but I am not sure I can do it.

REPLY: It is unfortunate that one parent should try to take advantage of the other in dealing with their children. They are partners and they should work as a team, presenting a common front.

You seem afraid to make the necessary approach to your wife without first getting the approval of someone else. You undoubtedly know what should be done, and the very fact that you are going round Robin Hood's barn to get approval indicates that there is something less than normal give-and-take between you and your wife. If any of your attitudes or actions have helped to create a gulf, lose no time in making amends and setting matters straight. Do that, and then you'll be in a favorable position to discuss the problem of the children with her.

Express your eagerness to work in harmony with her in dealing with the youngsters. Tell her you want them to love both parents, that you would never do anything to disparage their devotion to their mother, and that you would like your home to be a Christian democracy, with openness and fair dealing all around.

Bridging a gap

QUESTION: In the serious business of earning a living I am out of my home more than I like. I should prefer to have much more of the companionship of my wife, but I am especially concerned about our two teenagers, Flo and Hap. They are moving along and I am not seeing enough of them or knowing enough of what they are thinking. I am afraid a rather wide gap has already opened between us, for they rarely bring me any questions, troubles, or elations. They have many friends of their own age, and I am assuming that they get some guidance from their teachers. But I am more and more out of their confidence, which is the very opposite of what I always desired.

REPLY: Summer fades into autumn slowly, and imperceptibly we move along into lower temperatures. Then suddenly we realize that winter is here. In a similar way our relations with our children undergo change. Unless we are observant, alert, and tactful, before we realize it they are in mid-adolescence, and we have become quasi-strangers to them.

In making human adjustments, the more mature or capable individual must generally take the initiative and assume the main responsibility, as in the case of the intelligent and the retarded person, the well-educated and the untutored, or the older and the immature person. Thus parents have to take the lead. Confess candidly but pleasantly to your son and daughter that in the midst of all your responsibilities you have got out of touch with their lives, interests, satisfactions, and problems, and that you'd like to take your proper place and be of any possible help. Ask for suggestions. Devise ways of getting back into their lives without seeming to intrude or to act like an adolescent. But don't get aggressive. Let it happen slowly and quietly. Be sure also to take your wife along.

—EARL S. RUDISILL

The Church Is in Danger in Europe

Report from Christian Europe. By Stewart W. Herman. Friendship Press. 211 pages. $2.50.

It must have been extremely difficult for Dr. Herman to decide what to leave out of this book. He knows a great deal about the church in Europe since World War II—perhaps more than any other American. From Britain to the Balkans, from Spain to Scandinavia, he has criss-crossed the continent repeatedly and has personal acquaintance with Protestant leaders in most European countries.

With great skill the author has selected the most illuminating facts pertaining to his subject, and has woven them together into a firm pattern. In the first three chapters he paints a general picture of the European religious situation, quite a dark picture of a continent where Christianity has been seriously eroded by unbelief, indifference, and the devastation of war. There are streaks of bright light in the darkness, determined replantings of faith, such as in the re-enlistment of laymen in church work in Finland and Holland, the "Life" movement in Greece, the Evangelical Academies in Germany.

In five chapters Dr. Herman describes major problems confronting the churches, localizing them in the countries where each predominates: 1) the reaction of the churches to socialist experiments, especially in England (the church's "ability to impart a decisive Christian influence to the reordering of society"), 2) the present situation of the state churches, as in Sweden ("ability to establish a genuinely creative relation to the state"), 3) the Roman Catholic monopoly in church life in Spain and Italy ("ability to make an impact on international affairs without engaging in ecclesiastical power politics"), 4) the struggle of the churches under communism in such countries as Yugoslavia and Hungary ("ability to confront the menace of atheistic communism at close quarters"), 5) the strenuous effort of the church to hold together the divided German nation ("ability to point the way to world peace").

A last chapter sums up the situation. "At no point," says Dr. Herman, "can it be said that Christian conviction—divorced from political pretension—is giving decisive direction to the trend of events in Europe." The same may be said of many other parts of the world, Dr. Herman promptly adds. He reminds us that the church cannot ask for easy days and smooth going. "The church, like a tabernacle, is being borne along in humanity's procession as we travel slowly forward under the hand of God."

The book is not a narrow study of the European church as an institution. It is something of a clinical report on the present state of the European soul. It is intended to help Americans to understand the church's struggle for survival, a story one doesn't get from newspaper reports. It should help us Americans, indirectly, in realizing the situation of our own souls.

G. Elson Ruff

God Is No Option

The Optional God. By Stephen F. Bayne, Jr. Oxford University Press. 145 pages. $2.45.

This book has some compelling insights and some penetrating observations. Dr. Bayne, bishop of Olympia, Washington, of the Episcopal Church vigorously comments on our secular age which he appropriately labels a "post-Christian age." Pointed illustrations and references justify this charge by showing how we formally respect our Christian heritage and greatly profit by it. Nevertheless, while paying our polite tribute we have also succumbed to expedient pressures and thereby bypassed God. Thus we assume he is an "optional God" and not the Lord of our life and the God of our salvation.

Dr. Bayne's thesis is that an optional god

is no god. Without the true God there is a tendency to absolutize systems and ways of life without being responsive to the Father to whom freedom—the endless search for a more excellent way—is the crown of his gifts to men. Special emphasis on the areas of education and production helpfully illustrate how these important fields are doomed to even greater chaos unless this optional god attitude is replaced by the incarnate God who confronts us in his way.

The author cuts no corners as he stresses the responsibility which the church has to recognize the real God and witness to his love, not as an institution, but in a personal, redeeming way on the level of men and their problems. WM. VAN HORN DAVIES

Harrisburg, Pa.

Story of Paul

That Man Paul. By Edward Carpenter. Longmans, Green. 111 pages. 75 cents.

This book is written by a man who is an experienced biographer and parish priest. Canon Carpenter approaches the life of St. Paul, not only as a historian and biblical scholar, but as a pastor with the perspective of Christian experience and practical application. It is the interpretive, pastoral framework in which we see the religious experience, the theology, the character and life of the great Apostle, which is this book's primary contribution.

Canon Carpenter takes St. Paul into the life of London. He permits St. Paul "of like passions with you" to bring the message of Christ to modern life. He teaches the moral problem, the solution, the fact of Jesus, and the Christian community; discussing freedom and unity, reverent agnosticism, growth and development, not by chapter and verse of New Testament books, but by bringing together the facts of Acts and the Pauline Epistles so that the total personality of St. Paul may bring to our day the inspiration of his thought and work. Many historical gaps are filled in by the fruit of Canon Carpenter's fertile imagination.

GEORGE E. MEETZE

Columbia, S. C.

Commonsense Morality

Faith and Moral Authority. By Ben Kimpel. Philosophical Library. 186 pages. $2.75.

The author desires his readers to understand the codes of what might be called commonsense morality or, perhaps better still, the codes of our religious institutions. This plea must seem strange to many who, having sought for ethical principles, are dubious if not utterly unconvinced that they can ever be discovered. Regardless of these criticisms, the author is a skillful writer and there are many pages that will afford insight and instruction to those who are willing to study the old, perennial questions of faith and morals. BENJAMIN LOTZ

Susquehanna University

The Gospel Is Definite

A Faith to Proclaim. By James S. Stewart. Scribner's, New York. 160 pages. $2.50.

Here is a preacher's book—and one which every preacher ought to read. Infrequently enough is the "what" of preaching presented with such scholarly perspective and simple urgency. Far too often the "how" to preach has been substituted for that which the herald of God must proclaim if he is true to his calling.

In an exceptionally lucid style, Dr. Stewart considers the content, claim, and communication of the *kerygma.* A chapter is devoted to each point on this star of Christian guidance—the incarnation, forgiveness, the cross, the resurrection, and the living Christ.

The homiletical doctors may be right in their diagnosis of the world's ills, but the prescriptions leave much to be desired. Such wonder drugs as: a restatement of the faith in intelligible terms, a social emphasis, the fulfillment of personality, peace of mind, the golden rule (quite tarnished)—these, as thrillingly effective as they are, will not banish the infectious soul-sickness of mankind. Dr. Stewart here presents the timeless Christian *kerygma* as a response to Kierkegaard's famous question, "Hast thou uttered the *definite* message *quite definitely?*"

New York City ROBERT D. HERSHEY

OVERSEAS

AUSTRALIA: Sydney. Oct. 1.—AFTER a busy month in this country, the executive secretary of the Lutheran World Federation, Dr. Carl E. Lund-Quist, left today. After a short stay in New Zealand, he intends to visit Indonesia, Hong Kong, India and Palestine, before returning to Geneva in November.

Main purpose of his visit here was to make clear the set-up of the LWF to pastors and delegates at the triennial synod convention of the United Evangelical Lutheran Church of Australia. Membership of the UELCA in the LWF had been called into question because of the union negotiations with the second Lutheran denomination in this country, the Evangelical Lutheran Church of Australia (ELCA), which is closely connected with the Missouri Synod.

The two Lutheran churches have now reached agreement on all points of doctrine, and only the question of affiliation with other bodies remains to be settled. The UELCA has sought assurance from the LWF as to its doctrinal position. The reply to a letter addressed to the LWF executive meeting at Trondheim, Norway, was brought in person by the executive secretary.

After animated debate lasting over several days the following decisions were made: a) Membership in the LWF does not involve member churches in sinful unionism. b) The UELCA and other Lutheran churches accepting the constitution of the LWF can with a good conscience be members. The ELCA be asked to reconsider its attitude to the LWF on the basis of the constitution and in the light of the official interpretation given by the executive committee.

However, the officials of the church were instructed to continue their negotiations with the LWF on the following points: a) That the Small Catechism of Luther be regarded as an essential part of the constitution of churches applying for membership. b) That the unaltered Augsburg Confession be regarded as the unquestioned confessional basis of theological discussion. c) The advisability of holding communion services at general assemblies of the LWF.

Once the decision about the LWF was made, it was clear how synod would vote on the other important question: May the UELCA continue to be a partner in the Lutheran Mission, New Guinea, together with the American Lutheran Church and the Neuendettelsau mission society? The following resolution was adopted: As the constitution of the Lutheran Mission, New Guinea, is soundly Lutheran, and our relationship with its supporting bodies does not involve us in sinful unionism, we resolve that our relationship remain unaltered.

In the minds of all there was the question: How will this decision affect our hope for one Lutheran Church in Australia? Synod reaffirmed its sincere desire for union. It was hoped that a restudy of the constitution of the LWF, as interpreted in Dr. Lund-Quist's document, will lead to agreement that being in the LWF is not sinful unionism, and that, therefore, the future united Lutheran Church of Australia, could be a member of the Federation.

As the president of the UELCA, Dr. J. J. Stolz, has reached the age of 75, it was decided to make a change in leadership and the Rev. M. Lohe, of Brisbane, Qld., was elected. Pastor Lohe has been a district president for a number of years. Dr. Stolz had been president for the past 28 years.

After attending the synod sessions here, Dr. Lund-Quist went to South Australia, and visited the headquarters and the institutions of both Lutheran churches in the state, attended an intersynodical meeting and addressed church gatherings.

We are sure that time will reveal that Dr. Lund-Quist's visit has been of great benefit to the Lutheran Church of this country. Lutherans in Australia are greatly handicapped by their isolation from the rest of world Lutheranism and his presence with us did much to bridge the gap.

—L. W. LOFFLER

FIRST SERVICE of Pleasant Hills (suburban Pittsburgh, Pa.) congregation drew the group of 82 persons shown here. Pastor is the Rev. Thomas L. Guinn who entered the field June 1. Formal organization day for this new mission congregation has been set for December 13

NEW JERSEY:

N.J. Synod Maps Three-Way Appeal

PRESENTATION of the Tri-Objective Appeal for Camp Beisler, home missions, and synodical president's residence, was the principal business at the fall conference meetings throughout synod. The Rev. Edwin J. Grubb, Jersey City, is serving as chairman of the campaign during the $150,000 drive among the 134 congregations during 1954-55. Henry Rung, Henry Waitz, and Dr. William Stover are serving as campaign leaders. Local pastors and laymen will serve as district co-ordinators.

DR. FRANCIS DYSINGER, promotional secretary of the Women's Missionary Society of the ULCA, has been conducting workshops within the synod during the past two months.

DR. HENRY BAGGER, president of Philadelphia Seminary, will speak at the annual councilmen's dinner for the southern conference in Holy Trinity Church, Maple Shade, Nov. 5.

DR. PAUL E. SCHERER, professor at Union Theological Seminary and former pastor of Holy Trinity Church, New York City, is Reformation Sunday speaker in the Camden area. The service will be held in Trinity Church, Camden, Nov. 1, at 4 P.M.

THE REV. PAUL J. KIRSCH, chaplain at Wagner College, will discuss Christian education at St. Paul's Church, Linden, Oct. 25.

TWO NEW parsonages were dedicated recently: St. James', Phillipsburg, provided an $18,000, six-room parsonage for the Rev. Edwin H. Ehlers, which was dedicated Aug. 30; Gethsemane Church, Keyport, made possible a six-room home for the Rev. Frederick C. Boos which was dedicated Sept. 13.

ANNIVERSARY services throughout the synod: 120th, St. John's Church, Newark, Oct. 11; 75th, Emmanuel Church, New Brunswick, Oct. 25; 25th, Holy Trinity, Red Bank, Sept. 27; 25th, Calvary Church, Cranford, Sept. 20.

RALPH I. SHOCKEY

NEW YORK:

Long Island Plans Reformation Rally

LONG ISLAND—The Reformation Rally sponsored by the Nassau and Suffolk Lutheran Laymen's Association is expected to be one of the big religious events of the year on Long Island. It will take place in the auditorium of Adelphi College in Garden City, Oct. 25, and will feature an address by the Rev. Oswald Hoffman, director of public relations of the Lutheran Church—Missouri Synod.

EPIPHANY CHURCH, Hempstead, installed Sister Esther M. Brose as parish deaconess in a special service held on Oct. 11.

PRINCE OF PEACE CHURCH, Cambria Heights, the Rev. C. Leighton King pastor, dedicated its new building on September 13.

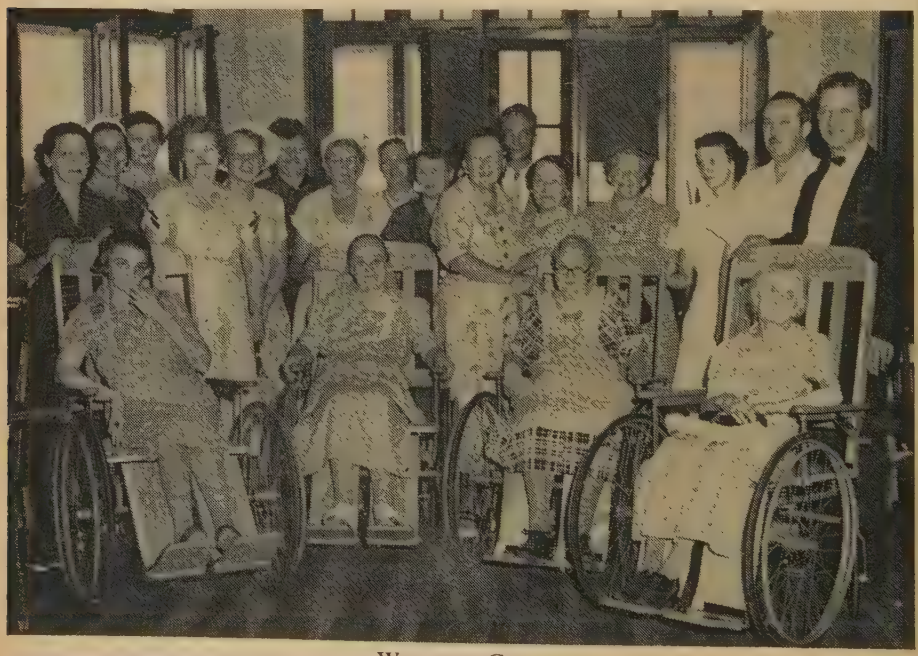
THE CORNERSTONE of a new building was laid by Christ Church, Wantagh, on Sept. 20. The Rev. John C. Dries is pastor.

THE REV. HARALD KUHNE was installed as pastor of Grace Church, North Bellemore, on Sept. 27.

THE REV. HERBERT N. GIBNEY, pastor of Epiphany Church, Hempstead, received an unusual letter some time ago. It read, in part, as follows: "After attending services at Epiphany for a number of years we found it necessary to move to Pennsylvania due to a change in territory. Recently we came upon a box of church envelopes indicating that we had not completed our pledges for the year 1944.

"The enclosed check for $26 will, I hope, bring this matter to a satisfactory conclusion. I know it makes us feel much better."

RICHARD H. WEISKOTTEN



WELCOME GIFT

These four heavy-duty wheelchairs presented by the St. Louis, Mo., Women's League of the National Lutheran Council were a welcome gift for the St. Louis Infirmary and Infirmary Hospital. Shown with members of League at time chairs were put into service are Joseph B. Shank, hospital superintendent; Dr. George Esker, medical directors; Nurse Weggemann

MISSISSIPPI:

Negro Work Group Tours Piney Woods

THE SUB-COMMITTEE for Negro work of the Division of American Missions of the National Lutheran Council met in Jackson Sept. 16 and 17. A tour of the famed Piney Woods school, 23 miles south of Jackson, was a feature of the gathering. Dr. Laurence C. Jones, founder and principal of the school, conferred with the committee about plans for continuing this work, under the supervision of a sponsoring body.

Due to a limited budget, many plans had to be shelved, but a proposal drafted by the presidents of the southern synods will be presented to the synods for action, which may result in a chaplain and professor of religious education being added to the faculty of Piney Woods school. A small Lutheran congregation has been organized, and services are conducted every Sunday by a Missouri Synod Negro pastor.

PASTOR GEORGE F. HART for the second year returns to St. John's, Louisville, for a preaching-teaching mission. Pastor Hart, former president of the Florida Synod, is now pastor of St. Mark's Church, Huntsville, Ala., after serving as mission developer of this congregation.

THE REV. WADE H. KOONS, pastor of Trinity Church, Jackson, and synodical chairman of the parish education committee, has requested the addition of Mrs. Harry Roby of Jackson, Marvin C. Seefeld of Laurel, and H. L. Muckerath of Burns to his committee.

TWENTY-FOUR Lutheran students enrolled at Mississippi State College make up the largest number of Lutherans attending the college in a number of years. Prospects for a strong Lutheran Student Association at both Mississippi State and the University of Mississippi are good. No such organization existed in the state before.

HAROLD A. WOLFF

FROSHSTRATION

story of the week

ACROSS the continent, freshmen on the campuses of thousands of colleges and universities are finding "it's tough all over!" In addition to the rigors of heavy curricula, busy week-ends, spirited fraternity rushing, they are plagued with freshman traditions championed by a lot of up-start sophomores.

On ULCA campuses, most freshmen have to wear "dinks," "beanies," or some form of funny cap which sets them apart from the more sophisticated upperclassmen. Traditionally, the caps must be worn all the time.

At Wagner College, on Staten Island across the Narrows from New York City, freshmen are required to wear green "beanies" until Thanksgiving UNLESS the newcomers to the Grymes Hill campus can win a majority of the interclass battles during Freshman Week (Oct. 18-23).

Most of the contests consist of touch football, handball, softball into which both freshmen and sophomores put equal numbers of participants. The real test, however, is the flag rush, the final event for which many more points are offered than in the other contests. In this event, the sophs attach a flag to a greased pole, defy the frosh to get it down. Rules stipulate that "no mechanical device may be employed."

This year's Wagner freshmen were ingenious. Secretly they planned to hire a helicopter to take the flag off the top of the pole as the astounded sophomores remained frustrated on the ground.

Nearly bursting with confidence, the first-year men rushed off to a nearby skyport.

HOURS LATER, they returned to campus considerably chastened in spirit. The helicopter, they were told, would cost them $200. In addition, there's a CAB prohibition against low-flying aircraft where there are crowds.

Typical freshman reaction . . . "Okay, so we'll wear beanies till Thanksgiving!"

—DICK SUTCLIFFE

A Branch Blossoms in Iowa

Stocked to serve a large midwest area is this newest branch store of the United Lutheran Publication House, situated at 805 Locust Street, Des Moines, Iowa. Store was opened September 8 and dedicated two weeks afterward with appropriate ceremonies

FLORIDA:

Mission Board OK's 3 Fields in Florida

Three new fields in Florida were approved for occupancy at the September meeting of the Board of American Missions, bringing to seven the number of fields being developed in the Florida Synod.

Good Shepherd Church, Tampa, the Rev. Charles F. Steck, Jr., pastor, dedicated its first unit of a long-range building program Oct. 18. St. Mark's and Advent, both in Miami, are planning to start construction early next year. In the North Jacksonville (Riverview) field, Mission Developer Paul W. Schrope in charge, a parsonage is being built, and a church site secured through the Board of American Missions. St. Paul's, Tampa, has purchased a new parsonage. Trinity, Bradenton, is adding to its educational building at a cost of $8,000. St. Mark's, Jacksonville, has begun an appeal for $90,000 for an educational building program.

Largest class of new members (62) to be received into Trinity Church, St. Petersburg, was enrolled Oct. 4. Since Jan. 1. 168 new adult members were received.

Pastor Ludder of St. Paul's, Miami, is instructing a class of 50 adults who will be received into membership when the fifth anniversary of the congregation will be observed in November. This will make a total of 500 that have united with St. Paul's; the church was organized with 50 charter members. Plans are to build a sanctuary next summer.

Three Florida Synod churches have inaugurated kindergartens for pre-school age children: Trinity, Jacksonville; Trinity, St. Petersburg; and Good Shepherd, Tampa.

The Rev. Vernon E. Kotter resigned as pastor of Advent Church, Miami, Oct. 15, to become pastor of Good Shepherd Church, Reno, Nev.

W. E. PUGH

PEOPLE

MISS CORDELIA COX, consultant of the National Lutheran Council's Division of Welfare, received the honorary degree of doctor of letters at the 60th anniversary convocation of Upsala College, East Orange, N. J., Oct. 1. Degree was in recognition of Miss Cox's organization and supervision of the NLC's displaced persons program.

DR. GEORGE BERKHEIMER, secretary of Central Pennsylvania Synod, is one of nine American religious leaders who will tour West Germany and Berlin as guests of the German Federal Republic during the next four weeks. Group flew from New York Oct. 12, will return about Nov. 11.

MISS ALICE OTTERNESS, field secretary of the Division of Student Service of the National Lutheran Council, who has been working in the central states, is on a year's assignment in the East as an assistant to the Rev. Oswald Elbert, Eastern Regional Secretary of Student Service, with headquarters in the Muhlenberg Building, Philadelphia. Miss Otterness, a native of South Dakota, formerly worked in the Chicago regional office. She will have special responsibility for state teachers colleges.

NOVA SCOTIA:

Mahone Bay Parish Fetes Departing Pastor

BEFORE LEAVING the Mahone Bay Parish for their new field of labor in Preston, Ontario, the Rev. and Mrs. James Dauphinee were entertained in different parts of the parish. Gifts of money were given by the various churches. Pastor Dauphinee took over his new field on Oct. 1.

PASTOR AND MRS. LOUIS BALD of Lunenburg were feted on the 25th anniversary of their marriage. Organizations of the church presented them with gifts.

AT DARTMOUTH, the mission Church of Our Saviour is meeting with good success in its campaign for funds for the erection of a church building. It is hoped that actual construction will begin next spring. The congregation is also hoping to build or buy a parsonage for Pastor and Mrs. Bieber.

DR. C. H. WHITTEKER, president of synod, and Pastor Louis Bald of Lunenburg and Lake Batdorf of the Rose Bay parish, attended the ecumenical conference held recently at Mount Allison University in Sackville, New Brunswick. This regional conference was sponsored by the Canadian Council of Churches. Delegates were present from all denominations of the Maritime Provinces.

THE REV. DOUGLAS A. CONRAD, pastor of the Church of the Resurrection in Halifax, has been on sick leave since mid-August. More than three weeks were spent in hospital, trying to recover from an ulcer condition.

DOUGLAS A. CONRAD

PENNSYLVANIA:

WMS Rallies to Aid India Flood Victims

JOHNSTOWN—Missionary societies of Johnstown churches are rallying to the support of flood-stricken Missionary Susan Glatz. The Susan Glatz Missionary

HONOR ROLL

"Additions and corrections to the listing, by states of those congregations reporting The LUTHERAN in Every Home."

ADDITIONS

INDIANA

Hoagland, Antioch

J. Luke Seng

NEW JERSEY

New Milford, Gloria Dei

C. W. Sugg

OHIO

Bowling Green, St. Mark

Richard L. Smith

WISCONSIN

Medford, St. Paul

W. Kallestad

CORRECTIONS

NEW JERSEY

Woodbury, St. John

R. R. Hellerich

OHIO

Cincinnati, First

C. E. Miller

Loyal Oak, Trinity

C. A. Burkey

Magnolia, Trinity

M. D. Shaffer

Sylvania, Olivet

James L. Keyser

100% LUTHERAN SUBSCRIPTIONS

PA.: JOHNSTOWN . . .

Society of Zion Church, Johnstown, sent out an appeal for the beleaguered veteran missionary and her "girls." Raging waters of the Godavari River in India have not only flooded and destroyed mission property but also the personal effects of the missionaries themselves. Miss Glatz, a member of Zion Church, spoke and visited in many district churches prior to her return to India last year.

BETHANY CHURCH, Altoona, observed its 60th anniversary Sept. 27 through Oct. 4. Anniversary week speakers included former pastors Dr. Harry L. Saul and Paul L. Reaser, Dr. George H. Berkheimer and the Rev. Edward S. Frey.

TWO CONGREGATIONS of the Friedens charge enjoyed the services of a student deaconess in vacation church school programs this summer. Sister Ann Bell, a native of Johnstown, directed schools at Friedens and St. John's churches.

THREE ALLEGHENY Conference stewardship workshops in Sipesville, Roaring Spring and Philipsburg in mid-September drew 580 pastors and laymen. Speakers included Zeb Trexler of the ULCA stewardship office and Dr. George H. Berkheimer, Central Penn secretary, who reported that Allegheny Conference had now received 65.38 per cent of its 1953 LWA goal of $38,236.

THREE Gettysburg Seminary professors also took part in the workshops. The Rev. Reginald Deitz spoke at Sipesville, Dr. Jacob Myers at Roaring Spring, Dr. Harry F. Baughman at Philipsburg. The Rev. Edwin M. Clapper, member of the synodical committee on stewardship and benevolence, presided at all meetings.

OVER 125 are enrolled in the annual Leadership School of the Lutheran Pastoral Association of Johnstown being held in First Church on six consecutive Monday evenings, Sept. 21 through Oct. 26. The Rev. Andrew J. Rehbogen, associate pastor of Zion Church, is dean.

CHRIST CASEBEER CHURCH, near Sipesville, marked its 50th anniversary Sept. 27-Oct. 4.

Speakers included the Rev. James S. Barnett, Bridgeport, Ohio, only son of the congregation to enter the ministry thus far.

Miss Hazel Naugle, returned missionary from India, spoke at the 51st annual Sunday school picnic and homecoming of St. Thomas Church, Davidsville, pastoral charge.

The Henry Baker Bible Class of First Church, Altoona, observed its 45th anniversary Sept. 20. The Rev. Cedric W. Tilberg, pastor of First Church, spoke. Dr. Paul A. Weidley, a son of First Church, now pastor of Grace Church, Baltimore, spoke at a class banquet Sept. 22.

ROBERT G. SANDER

ROCKY MOUNTAIN:

Church Sets Up Memorial Fund

Denver—Messiah Church has voted to establish a Memorial Endowment Fund, honoring departed loved ones, income from which is to be dedicated to special benevolent causes.

The Rev. Stanage Scott, Minerva, Ohio, has been called by the Board of American Missions as developer of the new Pueblo Mission.

A Workers' Retreat was held by St. Paul's Church, Albuquerque, N. M., the Rev. Leeland C. Soker pastor, at the YMCA camp in the Manzano Mountains near Albuquerque. Synod President John F. Futchs served as chaplain.

Synod President Futchs was guest speaker at a series of evangelism-workshop meetings in North and South Dakota the week of Sept. 27.

Lutheran Men of Denver were addressed by the Rev. A. F. Schiotz, of New York City, at their fall dinner meeting in St. Paul's Church Oct. 12.

Dr. Lyle C. Burns, Messiah pastor, conducted evangelism services in Seattle during the week of Oct. 16, and in Portland the following week, and Nov. 1 will address the All-Lutheran Reformation Rally in Port-

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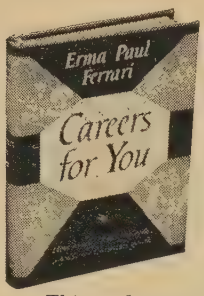

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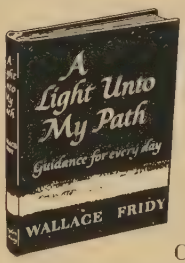

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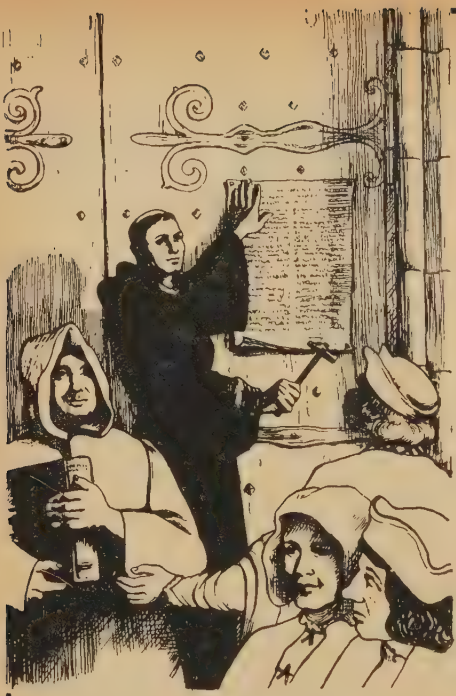

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PASTOR CLARENCE B. LUND, associate at Messiah Church, was lecturer at the Church Music Institute of Midland College, Fremont, Nebr., Oct. 3.

MORE THAN 50 boys are enrolled in the unique King Arthur Boys' organization at Messiah Church under the direction of Pastor Lund, who also directs them as a boys' choir. A staff of 80 will greet the expanding Sunday school of Messiah Church, where 560 children and adults are enrolled.

THE 150-VOICE Lutheran Festival Choir of Denver, directed by Pastor Lund, will sing for the All-Lutheran Reformation Service at Augustana Church Nov. 1, when Pastor Harry Gregerson of Sioux Falls, S. D., is the speaker.

DR. HOWARD N. BREAM has resigned as pastor of Zion Church, Trinidad, Colo., effective Oct. 4, to become professor of Old Testament theology at Waterloo Seminary in Canada. OLIVER F. WEAVER

WARTBURG SYNOD:

Iowa Congregation Observes Centennial

ST. PAUL'S CHURCH, Garnavillo, Iowa, observed its centennial at a four-day celebration beginning Aug. 20 with a Holy Communion service. Guest speakers were Dr. R. R. Belter, Pastors D. Flesner, V. Hackbarth and E. E. Koch, and several ministerial students. In preparation for the centennial, St. Paul's completely remodeled the church. A tower broadcasting system was installed as a memorial to members who died in the armed services.

THE REV. ANDREAS NAGELBACH was installed as pastor of Honterus congregation at Gary, Ind., Sept. 13, by the president of synod, Dr. R. R. Belter. He succeeds the Rev. Henry Rowoldt who took over the Delavan, Wis., mission.

IMMANUEL CHURCH, Lake Geneva, Wis., was host to a record convention of the

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WARTBURG SYNOD . . .

Luther League of Wisconsin, Sept. 11-13. Close to 400 young people attended. Dr. R. R. Belter, the Rev. Leslie Conrad, Chester Myrom, Dr. Jonas Dressler, Dr. Harold Lentz and the Rev. A. G. Streich were among the speakers.

THE REV. JOSEPH HUNTLEY has resigned as pastor of St. Paul's Church at Lyons, Wis. The Rev. Earl Heuser will serve this congregation while attending graduate classes at Chicago Seminary. St. Paul's recently purchased a Hammond electric organ and is presently refinishing and redecorating the church kitchen and basement.

DR. R. R. BELTER was the principal speaker at the Wisconsin Sunday school teachers' banquet in Milwaukee, Sept. 17.

THE REV. H. R. MIDDLESWARTH, Board of Parish Education staff member, conducted an evaluation meeting at St. Simon's Church, Chicago, on Sept. 28, to determine needed improvements in the education program.

AFTER REPEATED attempts in the past few years, Peace Lutheran Church at Steeleville, Ill., was again turned down in its request for released-time classes. Pastor E. W. Belter and a special committee met with the school board. There were seven local pastors and official representatives from all denominations endorsing this program but the school board could not be convinced. In spite of this, Peace Church granted permission to the school board to use its new educational facilities for the first four grades of public school while a new grade school building is being constructed.

REDEDICATION services were held Sunday, Sept. 20, at Peace Church, Chester, Ill., the Rev. O. M. Meyer pastor. Dr. R. R. Belter preached the dedication sermon.

SISTER ELIZABETH HESS, associate field secretary of the Board of Deaconess Work, is to visit the churches of Wartburg Synod during November. An itinerary covering 23 places has been arranged by Miss Irena Musch, deaconess secretary of Wartburg Missionary Society, taking in the 45 congregations of synod. ARNOLD H. KAITSCHUK

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WASHINGTON, D. C.:

Maryland Students Assist New Parish

HOPE EVANGELICAL CHURCH in nearby College Park, Md., was received into the Evangelical Lutheran Synod of Maryland Oct. 4 by Dr. J. Frank Fife, president of synod. The newly purchased lot for Hope

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WASHINGTON, D. C. . . .

Church has had the combined efforts of students and faculty of the University of Maryland in clearing the ground, pruning the trees and bushes.

SECOND ANNUAL Lutheran Youth Bible Camp was held over Labor Day week-end at the YMCA Camp Letts. About 50 youths and young adults attended. Miss Betty Gebhardt is the new president.

THE PROTESTANT staff at the University of Maryland has provided a memorial fund in memory of the late Rev. C. William Sprenkel, who served as Lutheran student pastor for the area from 1946 to 1951. The funds will be used to provide books in the university library.

STUDENTS attending chapel services at the university contributed $500 in special offerings for two scholarships to the Japanese International Christian University. Two cherry trees were received as gifts of appreciation from the Japanese students and planted at the chapel entrance.

TO SILVER SPRING, MD., one of the fastest-growing suburbs of Washington, has come Dr. Carl Youngdahl, brother of Judge Luther Youngdahl of the U.S. District Court for the District of Columbia, to become director of the choirs at St. Luke's Church, the Rev. Robert E. Lee pastor. Dr. Youngdahl recently retired from the music department of Augustana College in Sioux Falls, S. D.

DR. HENRY MANKEN, JR., pastor of St. Mark's and Incarnation Church for 35 years, has celebrated his 50th year as a minister. He plans to retire at the end of October.

REFORMATION CHURCH, Dr. O. F. Blackwelder pastor, has a new parish hall adjoining the church, containing a children's chapel. A church service for children is a regular Sunday morning activity.

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WASHINGTON-OREGON:

Visitation Aides Attend Workshop

LAY LEADERS and local stewardship committees of Pacific Synod congregations met at three regional stewardship workshop meetings this fall to receive help in their Every Member Visitation programs.

MAX GEHLHAR, of Salem, who is the synodical stewardship secretary, arranged for one-day meetings in Vancouver, Wash., Sept. 20, at St. Paul's Church; Centralia, Wash. Sept. 23, at Immanuel Church; and Everett

Wash., Oct. 4, at Trinity Church.

Speakers included the Rev. Theodore A. Hartig, president of the Southern Conference, at the Vancouver meeting; the Rev. Edward E. Hummon, president of the Northern Conference, at the Everett meeting; and the Rev. L. H. Steinhoff, president of Pacific Synod, at the Centralia meeting.

SUNDAY, Sept. 27, was "The Big Day" for the home mission program of Pacific Synod. First, the newest mission in the synod was officially organized—Our Saviour's Church, Sunnyside, Wash.—under the leadership of Missionary Ernst H. Nygaard. Second big event of the day took place at Spokane, Wash., where Missionary Warren W. Pechman held his first worship service in the Country Homes district. Third of the big events was at St. Mark's Church, Seattle, where a new parsonage was dedicated.

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WISCONSIN:

Wisconsin Pushes LWR Clothing Drive

MISSOURI SYNOD Lutherans are joined arm-in-arm with National Lutheran Council pastors in the annual fall clothing collection for Lutheran World Relief. Last year, Wisconsin loaded 250,000 pounds of clothing. With the addition of Missouri Synod strength, it may go to 300,000 pounds this year.

SYNODICAL Conference Lutherans, National Lutheran Council Lutherans, and the Wisconsin Council of Churches are backing the motion picture *Martin Luther,* which opens in Madison Oct. 28.

ABOUT 400 persons, representing 72 Sunday schools, attended the 47th annual convention of the ULC Sunday School Association convention in Milwaukee Sept. 17-18. Re-elected for the coming year were: the Rev. L. T. Riley, Milwaukee, president; the Rev. Frank A. Berg, vice president; Mrs. J. W. Benson, Appleton, secretary; Walter Zuelke, Waukesha, treasurer; Mrs. Walter Zuelke, statistician.

AN INSTITUTE for Sunday school teachers in the Milwaukee area began Oct. 6 at Reformation Church, Dr. C. A. Piel pastor. On the staff are the Rev. Milton A. Haker, West Allis; Sister Dorothy Goff, Bayshore; and the Rev. William Niebling, Wauwatosa.

HENRY ENDRESS, stewardship secretary of the Laymen's Movement, led a panel discussion at the Wisconsin Conference in which two pastors and two laymen participated. "Pastors use words we laymen don't understand," said one of the speakers. "Sermon ideas are not made clear. We go out the same way we came in." Another said, "If pastors expect laymen to serve, they must train us. We'll do church work, but we have to be told what and how."

SYNODICAL churches, up to Sept. 1, had given $328,763 to general benevolence, $47,442 to World Action, $4,314 to home missions, $9,070 to foreign missions.

"THIRTEEN congregations in Wisconsin are still without missionary societies," Mrs. Glen Cloninger, president of the Wisconsin Conference WMS, told the pastors at their annual conference. "We have grown from 3,182 members, in 1952, to 3,730 members in 1953."

THE REV. GLENN W. BRAGSTAD, ELC pastor from Bremerton, Wash., succeeds the Rev. A. Henry Hetland as student-pastor at the University of Wisconsin.

—CHARLES A. PULS

DECEASED

Rev. Donald W. Endter

The Rev. Donald W. Endter, pastor of St. Paul's Church in Monterey Park, Calif., died in Garfield Hospital, Monterey Park, Sept. 24, following an extended illness.

He was a native of Springfield, Ohio, and a graduate of Wittenberg College (1942) and Hamma Divinity School (1945). During his ministerial career he established two new churches: Roselawn, in Cincinnati, Ohio, where he served as pastor during his senior year in seminary, and Faith Church, Phoenix, Ariz., which he served for three years. In 1948 he became assistant pastor of First English Lutheran Church in Los Angeles, and shortly afterwards took over the pastorate at Monterey Park.

He is survived by his wife, the former Margaret Hadde, and two sons; his father, Arthur W. Endter, Springfield, Ohio, and a brother, Charles, of Santa Cruz, Calif.

Rev. James Becker

The Rev. James Becker, pastor of First Hungarian Church, Detroit, Mich., died Aug. 3.

A native of Hungary, he had been in Detroit 42 years, and organized the First Hungarian Church congregation shortly after coming to the United States. During his lifetime he served several terms in the Michigan State Legislature.

Surviving are his wife and a son, George.

Funeral services conducted by Synod President Frank P. Madsen and the Rev. Ivan O. Miller were held Aug. 5.

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In conclusion . . . . . .

LAST WEEK WE REPORTED that Congressman Walter Judd wants his church —the Congregational Christian—to close up its Washington office. He thinks the church, through such an agency as its Council for Social Action, has no business expressing opinions on questions of politics. Christian ideas on politics, said Dr. Judd, should be expressed by Christians who become politicians.

No doubt many laymen in all churches would agree with Dr. Judd. The reason these laymen have not said much is that they do not know how much the churches —especially the Roman Catholic—have built up their Washington offices since the end of the war.

The Quakers have a Washington agency which is frankly registered as a lobby. It is the Friends Committee on National Legislation, and its purpose is "to assist members of the Religious Society of Friends and like-minded citizens to contribute effectively in the process of shaping important decisions of Congress and other agencies of the Federal Government on causes that Friends have at heart."

IF YOU DON'T THINK this is a good thing, read page 4 in this week's "Church in the News." All of our churches are keenly concerned about wise and generous legislation permitting European refugees to come to America. These refugees have no votes in American elections, so they can't expect many Congressman to work for bills favoring them. Who is going to speak for them unless it is the American churches? And how can the churches speak if they have nobody to testify before legislative hearings?

Government has become such a vast part of the life of the nation that innumerable questions of urgent concern to the Christian conscience have now become government business. But decisions in any government, no matter how many earnest Christians there are in office, are largely made through the pulling and hauling of powerful pressure groups and the swapping of votes among the legislators. A few men tower above party politics; for instance, Senator Paul Douglas. Wait till you see what happens to him when he comes up for re-election in Illinois!

UNDER NO CIRCUMSTANCES should the churches establish offices at the national capital to lobby for favors to the churches. And they should not exert their influence by threatening to defeat officials in the next election by organizing blocs of voters against them. That was the strategy of the old Anti-Saloon League, a major disgrace in American church history.

The work of church agencies should be to try to see the big questions before the nation from the standpoint of the Christian conscience. They should stay out of all matters in which they don't feel a clear call of conscience. They ought to be in constant touch with the Christian people of the nation to see how much agreement there is on these big things that must be decided.

That means that in congregations everywhere, in study groups, in men's, women's, and youth groups, there should be earnest discussion of national problems in terms of Christian teaching. Out of such study might come an important new effectiveness in Christian citizenship.

—ELSON RUFF

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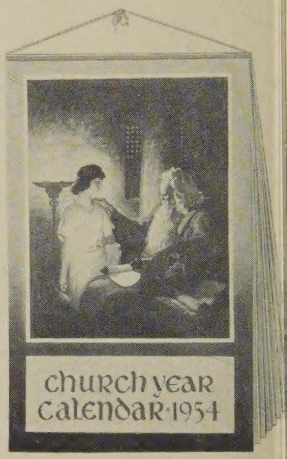

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